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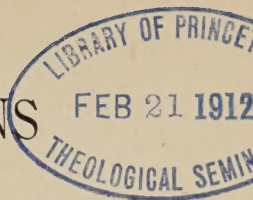


BIBLICAL QUOTATIONS
IN
OLD ENGLISH PROSE WRITERS

A. S. COOK



BIBLICAL QUOTATIONS



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OLD ENGLISH PROSE WRITERS

EDITED

*WITH THE VULGATE AND OTHER LATIN ORIGINALS
INTRODUCTION ON OLD ENGLISH BIBLICAL VERSIONS
INDEX OF BIBLICAL PASSAGES, AND
INDEX OF PRINCIPAL WORDS*

BY

✓
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TO
DR. JAMES A. H. MURRAY

WHOSE 'NEW ENGLISH DICTIONARY' WILL BE ONE OF THE

GLORIES OF ENGLAND

AND IS THE

ADMIRATION OF HER CHILDREN BEYOND THE SEAS

IN RECOGNITION NOT LESS OF HIS QUALITIES AS A MAN

THAN OF HIS EMINENCE AS A SCHOLAR

PREFACE

THIS first instalment of a reasonably complete collection of the Biblical extracts scattered throughout the Old English prose texts has been undertaken in the interest of the Biblical scholar, the professional student of English speech, and the person who desires to gain in the easiest possible manner a slight reading knowledge of Old English prose. For this volume the two representative prose authors of the two chief epochs, Alfred and Ælfric, have been chosen; and the Latin originals, the indispensable medium of interpretation and comparison, have been printed at the foot of the page.

The Biblical scholar should know that in his domain I am the merest amateur, and that I leave to him the task of determining the precise readings which have been followed by our translators, when a choice of readings was possible. That the Vulgate was not always strictly followed is probable, and in some cases, as now and again in the Alfredian translation of the *Cura Pastoralis*, is certain. Ælfric may have followed the Latin homilists whom he adapts, and thus may have been led to deviate here and there from the Vulgate text; but his relation to these sources has as yet been too little investigated to admit of a present determination of the amount of this variation. The exact decision will always be rendered difficult by the paraphrastic nature of the version in some cases; by the tendency of Old English writers to vary their expression in different places, even when rendering the very same original; and by the frequent impossibility, in the case of the Gospels, of deciding which of the Evangelists the translator had in mind. Under the last head, a kind of

'contamination' is not unusual, showing that the translator is making or following a kind of harmony of the Gospels, and accordingly producing a composite narrative, in which the exact shares of the several Evangelists cannot always be ascertained with precision.

Where I have adduced the so-called *Itala*, my dependence has been upon Sabatier.

The professed student of English speech should know that I have followed the best printed texts of each work, taking no liberties with them save as respects punctuation and capitals, the use of diacritical marks for quantity, &c., and to some extent in the joining or separation of words. Thus for the *Pastoral Care* and *Orosius* I have followed Sweet; for the *Ecclesiastical History*, Miller; for the *Laws*, Schmid's second edition; and for Ælfric, Thorpe's edition of the *Homilies*. In the slight changes referred to, I have studied consistency and the ready apprehension of the text. To this end, I have not scrupled to change the traditional punctuation of the Vulgate, partly because I have not found entire uniformity in the various impressions, and partly because I have no superstitious reverence for the received usage when uniform, since it is not seldom at variance with grammar and sense. Accordingly, the punctuation of the Old English and that of the Latin have been brought into some degree of conformity, though there are instances where this has proved impracticable.

In the marking of quantity, and of derivative *e* and *o*, there are, I trust, but few oversights not corrected in the Errata. The words which geminate an originally single consonant after a long vowel have given me most trouble, and here I shall no doubt seem inconsistent, and in some cases am no doubt really so; in general, I have omitted the macron, but have retained it where the sonancy of the following consonant may probably have favoured the retention of length. Proper names have been left unmarked, since as yet there is no general agreement among scholars as to the quantity of the syllables in even the commonest Scriptural names.

I have no doubt exposed myself to criticism by the use of

the hyphen for joining words left separate in the standard editions, and, in the case of a few common conjunctions, by actually writing two or three words (like *for þon þe*) as one. In these cases I must be content to receive the censure of those who are otherwise minded.

The use of brackets and parentheses is most frequent in the *Pastoral Care*. Here I have followed Sweet (see the Table of Abbreviations), except that I have indicated the chief variant readings of the Hatton MS. by a parenthetical word followed by H.

The beginner in the study of Old English will find in the present volume a convenient chrestomathy, with the matter of which he is already acquainted, and which can almost be read from the outset, without grammar or dictionary, by the help either of the modern English version, or, better, by that of the Latin. He will likewise, by a comparison of the different renderings of the same passage, acquire a sense of the variations which the same translator permitted himself, the idiosyncrasies of each translator, and the changes in the language between one and another.

Here, indeed, is considerable material for the study of Old English semasiology, a study which, like that of English semasiology in general, has been too much neglected. What is an author's range of synonyms for a given idea? What is the range of his vocabulary, as distributed among such categories of synonyms? What are the peculiarities of his diction, as determined by these tests? Wherein does the diction of a given period, again, as judged by these standards, differ from that of another given period? It is evident that these inquiries are by no means otiose, and that the easiest and most promising introduction to the subject is through the medium of successive translations from the Latin, preferably from the same Latin text. Now there is no Latin text which fulfils the obvious conditions so well as the Vulgate. It is a tolerably unchanging document, and, directly or indirectly, in fragments of various length, it has been translated or paraphrased over and over again. The study of these renderings would occupy a large number of capable students of semasio-

logy for many years, and would add incalculably to our exact knowledge of the changes which have taken place in the English vocabulary, and in the differentiation of meanings. And what is true of semasiology is likewise true, in its degree, of syntax.

Such comparisons as have been mentioned will be facilitated by the Index of Biblical Passages, and by that of Principal Words. The latter is not intended as a glossary, nor for the exhibition of grammatical forms; but for the purpose indicated its fullness ought to render it valuable. I wish the limitations of space had permitted still greater fullness, even under very common words; for now and again a student may wish for a completer exhibit of usage than has been provided.

The Introduction will, I trust, be serviceable to all who are interested in these texts, and to many who are not. The astounding misstatements and omissions of the latest and most authoritative books of reference which treat of this subject—a subject of interest to every intelligent person of English extraction—will no doubt be deemed a sufficient reason for the essay here presented. Its shortcomings may perhaps be the more leniently judged when it is considered that all existing outlines which profess to cover the same ground are either misleading, or wholly inadequate, or both. This sketch may therefore justly be regarded as a sort of pioneer effort, for, while much of it is compilation, criticism has been necessary at every step, and some of the results have been worked out by the author himself especially for this publication.

In conclusion, I shall be glad if the present work leads to a somewhat juster appreciation of the early history of the English Bible, to a more diligent study of the course of English speech, and, in however slight a measure, to a fuller sense of fraternity among the different members of the English race.

ALBERT S. COOK.

YALE UNIVERSITY,
August 15, 1897.

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TABLE OF ABBREVIATIONS

Bede.—As under Greg.

Greg.—Gregory's reading in his *Cura Pastoralis*, as distinguished from that of the Vulgate.

H.—Hatton MS.

ins.—insert(s); inserit, inserunt.

Ital.—Italam, Italicam versionem.

LXX.—Septuagint.

om.—omits; omittit.

sec.—secundum.

sum.—summarily; summatim.

Vulg.—Vulgate.

[] in the Cotton MS. of Gregory's *Pastoral Care*, denote the readings of Cotton Otho B. 2 (Sweet's *Cotton II*); in the Hatton MS., they denote additions above the line.

() in the O. E. *Pastoral Care*, denote Sweet's conjectural additions; when a word in parentheses is followed by H., a reading of the Hatton MS. is signified. In *Alfred's Laws*, both brackets and parentheses are used to indicate readings of MSS. G. and H. (Cott. Nero A. 1, and the Textus Roffensis), the standard being E. (the Corpus or Benet MS., C. C. 175).

INTRODUCTION

As a means of exhibiting the relations which the Biblical extracts now first collected sustain to the versions already known, the following conspectus is presented. No such survey at present exists, and the current statements on the subject are often so lamentably meagre and incorrect that it has seemed by no means superfluous to supply the exactest possible information in these pages, and to give ample references to the most authoritative and critical of recent works.

SEVENTH CENTURY.

PROSE TRANSLATIONS.

None are known.

POETICAL TRANSLATIONS.

CÆDMON.—The first Old English paraphrase of portions of the Bible is attributed to Cædmon, in the following passage of Bede's *Ecclesiastical History* (iv. 24): 'Canebat autem de creatione mundi et origine humani generis, et tota Genesis historia, de egressu Israel ex Aegypto et ingressu in terram repromissionis, de aliis plurimis sacrae Scripturae historiis, de incarnatione Dominica, passione, resurrectione, et ascensione in coelum, de Spiritus Sancti adventu, et apostolorum doctrina.'

Since the publication of Francis Junius' *Cædmonis Monachi Paraphrasis Poetica Genesios ac Praecipuarum Sacrae Paginae Historiarum* (Amsterdam, 1655), certain poetical paraphrases of the Bible contained in MS. Junius XI of the Bodleian Library at Oxford have passed under the name of Cædmon. The whole subject is discussed at length by Wülker, in his *Grundriss*, pp. 111-140, with the purely negative result, expressed on p. 139, that nothing can with certainty be attributed to Cædmon save the Hymn

found at the end of the Moore MS. of Bede in the Cambridge University Library, and which is printed, e. g., in Sweet's *Oldest English Texts*, p. 149, and *Anglo-Saxon Reader*, seventh edition, p. 175; in my *The Bible and English Prose Style* (Boston, U.S.A. : D. C. Heath & Co.), p. ix; Zupitza-MacLean's *Old and Middle English Reader*, p. 1; Grein-Wülker's *Bibliothek*, ii. 317; and Stopford Brooke's *History of Early English Literature*, p. 340. Since this Hymn is but nine lines in length, and refers only allusively to the first chapter of Genesis, it is evident that we cannot affirm that we possess any portion of the Biblical translations which Bede affirms to have been made by Cædmon.

ALDHELM.—For more than sixty years there has been discussion among scholars as to whether the so-called Paris Psalter may have been the work of Aldhelm (640?–709). This recent suggestion was made by Thorpe in his edition of the Paris Psalter, under the title, *Libri Psalmorum Versio Antiqua Latina, cum Paraphrasi Anglo-Saxonica* (Oxford, 1835). His words are (Praefatio, p. v): ‘Memoriae quidem proditum est Aldhelmum, Shirburnensem Episcopum, qui quum carminum laude inclaruisset, non Latino solum sed et patrio sermone conditorum, A. D. DCCIX mortuus est, Psalmos Davidis Anglo-Saxonice primum reddidisse: et quum versio quam nos edendam suscepimus, etsi ab initio ad Psalmum quinquagesimum oratione soluta scripta est, inde usque ad finem versibus puris Anglo-Saxonice constet, dicendi tamen genus seculum decimo superius non sapiat; erunt fortasse qui suspicentur eam aliam non esse quam Aldhelmi ipsius versionem a recentiore quodam refictam.’ Thorpe goes on to say that the evidence of language alone would not justify us in assigning a date to an Old English composition, and that the version which he publishes is in parts so incorrect that he would hesitate to attribute it to Aldhelm: ‘Hinc quidem minus verisimile fit hanc versionem opus fuisse viri doctrina eximia qualis fuerit Aldhelmus; etsi inter errores istos multi sunt quos aut incuriae aut ignorantiae librarii jure tribuas.’ In his translation of Lappenberg's *Anglo-Saxon Kings*, 1845 (ed. 1880, i. 258, note 3), Thorpe says: ‘An Anglo-Saxon version of the Psalms, possibly Aldhelm's, transcribed by the present translator from a MS. in the Royal Library at Paris, has been published at the expense of the University of Oxford.’

Thorpe was followed by Thomas Wright, whose *Biographia*

Britannica Literaria: Anglo-Saxon Period was published in 1842. He observes, at the close of his life of Aldhelm (p. 222): 'He is said to have translated the Psalms into Anglo-Saxon verse, but the translation published by Mr. Thorpe, in 1835, has none of the characteristics which might be looked for in his compositions.' From this it may be inferred that he derived his information from Thorpe. This is, however, quite inconsistent with his remarks concerning Aldhelm in a note to p. 21: 'He is said, among other things, to have translated the Psalms into Anglo-Saxon verse, which may possibly have been the same which Mr. Thorpe has so ably edited from the Paris MS. or the groundwork of it.'

Giles, *Sancti Aldhelmi Opera*, 1844, says nothing whatever on the subject.

In 1853 Professor Franz Dietrich, in an article entitled 'Hycgan und Hopian,' published in Haupt's *Zeitschrift für Deutsches Alterthum*, vol. ix, endeavours to rehabilitate the tradition by means of an investigation into the relative age of two words for the verb 'hope,' namely, *hycgan* and *hopian*. In summing up (p. 222), he remarks: 'Es giebt eine alte Tradition dass Aldhelm (†709), der lateinisch und in seiner Muttersprache gedichtet, auch die Psalmen ins Angelsächsische übertragen habe. Die schon aufgegebene Vermutung, dass sich sein Werk hier erhalten habe, ist für den allitterierenden Theil nach den obigen Ausführungen wieder aufzunehmen, und kann durch einige wenige auch hier wie im ersten Theil vorkommende Mängel der Uebersetzung, welche noch nach Abzug der vom Abschreiber und vom Lateinischen verschuldeten übrig bleiben, nicht umgeworfen werden. Das erste Drittel seiner Arbeit mag an der Handschrift abgerissen gefunden und von einem Schreiber des 11n Jh. durch die vorliegende Prosa vermeintlich ersetzt worden sein. Vielleicht ist die Prosa aus einer etwas älteren, ebenfalls vollständig gewesenenen Uebersetzung entnommen.'

In 1854, K. W. Bouterwek (*Cædmons des Angelsachsen Biblische Dichtungen*, Gütersloh and London) refers to Thorpe's opinion in his 'Dritte Abtheilung,' p. clxxxiii, but, beyond citing Spelman (see below), he contributes nothing to the discussion.

In 1880 appeared a posthumous work of the distinguished scholar Grein, his *Kurzgefasste Angelsächsische Grammatik*. In this (p. 9) he expresses the opinion that Psalms 52-150 of Thorpe's edition are probably to be attributed to Aldhelm.

In 1884 Professor Earle, of Oxford, writes (*Anglo-Saxon Literature*, p. 90): 'The suggestion that they might be Aldhelm's, though modernized, had rhetorical attractions for the editor (Thorpe), and supplied him with material for a few rather idle sentences of his Latin preface.'

In 1885 Professor Wülker, of Leipzig (*Grundriss zur Geschichte der Angelsächsischen Litteratur*, p. 384), rejects Dietrich's hypothesis: 'Dietrich's Ansicht, dass Aldhelm Verfasser unserer Psalmenübertragung sei, ist unhaltbar; dagegen spricht Behandlungsweise, Art des Ausdrucks, und Versbau.'

In the same year, the *Dictionary of National Biography*, s. v. 'Aldhelm,' has no mention of the tradition.

Various encyclopaedic works since the date of Thorpe's edition have repeated the statement that Aldhelm composed a version of the Psalms, but either assign no authority, or a false one. So the *Encyclopaedia Britannica*, ninth edition, viii. 381; Julian's *Dictionary of Hymnology*, p. 916; Johnson's *Encyclopaedia*, revised edition, i. 610; Kitto's *Cyclopaedia of Biblical Literature*, third edition, i. 149; Smith, *Dictionary of the Bible*, iv. 3424, 3425 (copied in McClintock and Strong's *Cyclopaedia of Biblical Literature*, iii. 208, 209); Schaff-Herzog, *Religious Encyclopaedia*, i. 288; Wetzer and Welte's *Kirchenlexikon*, second edition, iv. 593; besides various popular books on the history of the English Bible, such as those of Mombert, Moulton, Smyth, &c.

The whole matter has been subjected to a critical examination by Dr. Helen Bartlett, whose conclusions will be found under another head (p. xli).

It will scarcely be believed that all these suggestions and positive statements concerning Aldhelm's authorship of the Paris Psalter prove, on examination, to be absolutely baseless. Let us see. Thorpe probably was referring to Spelman when he introduced the name of Aldhelm into his Preface. John Spelman, not to be confounded with his more famous father, edited in 1640 a Latin text of the Psalms, with an interlinear Old English gloss, from a MS. belonging to his father, collated with three others. This book bears the title *Psalterium Davidis Latino-Saxonicum Vetus*, Londini, 1640. In his Address to the Reader, immediately following the dedication, Spelman remarks: 'Primus Psalmorum in Linguam Saxoniam Translator sub anno 709. laudatur *Adelmus*, Episc. Shirburnensis; sed cum Regem *Alfredum* Magnum, trans-

lationem etiam huiusmodi, paulo ante annum 900. adortum esse legimus, priorem illam ex Danica tempestate periisse verisimile est; et posteriorem sane, ex importuna Regis morte abortivam fuisse novimus.'

Whence did Spelman derive his information? Evidently from Bale (see Forshall and Madden's *Wycliffite Versions of the Holy Bible*, Preface, p. i). Bale says, at the end of his list of Aldhelm's works (*Illustrium Majoris Britanniae Scriptorum*, Basel, 1557, p. 84): 'Psalterium quoque transtulit in linguam Anglo-Saxonicam, et alia nonnulla fecit.'

Did Bale originate this? Yes, and no. He was indebted to a hint in Leland's *Commentarii de Scriptoribus Britannicis*, but this he elaborated and transfigured after his own fashion. Leland had said of Aldhelm (*Commentarii*, ed. Hall, Oxon., 1709, p. 100): 'Sepultus est Mailduni; ubi adhuc monachi sui patroni monimenta ostentant, nempe sacram vestem, qua indutus missam celebrare solebat. Praeterea, Davidis psalterium literis Saxonice longiusculis scriptum. Tertium, altare sed minutilum ex Ophiutico marmore argento revinctum, in quo Latina inscriptio apparet. Haec ego nuper Meilduni vidi.' Leland had seen a Latin Psalter written in a longish Saxon (really Irish) character, which the monks of Malmesbury called Aldhelm's; and thereupon Bale ingeniously avers that Aldhelm 'translated the Psalter into the Anglo-Saxon language.'

After Bale and Spelman came Henry Wharton, who, in his *Auctarium Historiae Dogmaticae Jacobi Usserii* (London, 1689), attempts an independent proof, as follows (p. 350): 'Lib. de Virginitate . . . laudat Virgines sacras ad quas scribit; quod in earum Epistola ad se scripta, melliflua divinarum studia Scripturarum sagacissima sermonum serie patuerunt. Et postea easdem praedicat, quod per ampla Scripturarum studia decurrentes, sagacissimam animorum industriam, et vivacis ingenii qualitatem assidua lectionis instantia exercere noscantur. Hinc clare patet Versionem S. Scripturae Anglicam Aldhelmi aevo extitisse. Aliter impossibile fuisset foeminis Scripturae studium excolere: cum Latinae linguae notitia adeo rara apud Anglos illa aetate fuerit, ut paucissimi etiam e Clero eam vel summis labiis degustarint. Primus certe Anglorum Aldhelmus Latine scripsit, Latinis literis Romae et in Gallis imbutus. Quin et ipsum Versionem Scripturae Anglicam fieri curasse veri non est absimile. Ut Balei enim testimonium de

Psalterio ab illo Saxonice seu Anglice converso taceam : extat etiamnum Epistola eius ad Ehfridum, qua illum multis obsecrat, ut divina eloquia in communem omnium usum vernacula lingua explicaret.'

This argument is, in a word : Aldhelm compliments the nuns to whom he writes on their reading of the Bible ; hence there must have been an English Bible, since women could of course read no Latin. Aldhelm could not only read Latin, but write it ; hence what so likely as that he had the translation made, if he did not make it himself ? In the light of Bede's statement that he knew several people who were as well acquainted with Latin and Greek as with English, this argument of course falls to the ground ; and if the nuns knew no Latin, how came it that Aldhelm was writing them a letter in that language ? The appeal to Aldhelm's letter to Ehfrid is equally valueless, because of its obscurity and the generality of the terms in which it is couched.

Hearne, in his translation of the elder Spelman's *Life of Alfred* (Oxford, 1709), carries on the tradition (p. 212, note) : 'There had been a Saxon version before, by Aldhelmus, Bishop of Shirburne, as is mentioned by Bale in his *Life*, and confirmed by Mr. Wharton.' Hearne, however, thinks that the Psalter which Leland saw was the Spelman MS., and that Aldhelm's version had been lost before Alfred's time.

GUTHLAC.—It has often been asserted that Guthlac, a Saxon hermit who died in 714, translated the Psalter, and this statement recurs even in the latest encyclopædias. Tracing it back from one author to another, we find the earliest mention of Guthlac's Psalter in the *Chronicle* which bears the name of Ingulf (d. 1109). According to this account, the Psalter was left with Abbot Kenulf by Guthlac's sister. The original runs : 'Sancta vero Pega, soror prae-fati sancti patris nostri Guthlaci, cito post primi anni revolutionem ab obitu eiusdem, relicto prius ibidem in manibus Kenulphi Abbatis flagello Sancti Bartholomaei, et *psalterio fratris sui*, . . . ad cellam suam navigio remeavit.'

The next statement emanates from John Lambert, properly Nicholson, who in 1538, having been accused of heresy, was examined by Archbishop Warham on forty-five articles. As part of his answer to the twenty-sixth article, he is reported in Foxe's *Acts and Monuments* (ed. Townsend and Cattley, v. 213) to have said :

‘There [in Higden’s *Polychronicon*] it is showed how, when the Saxons did inhabit the land, the king at that time, who was a Saxon, did himself translate the Psalter into the language that then was generally used. Yea, I have seen a book at Crowland Abbey, which is kept there for a relic; the book is called St. Guthlake’s Psalter; and I ween verily it is a copy of the same that the king did translate, for it is neither English, Latin, Greek, Hebrew, nor Dutch, but somewhat sounding to our English; and, as I have perceived since the time I was last there, being at Antwerp, the Saxon tongue doth sound likewise after ours, and is to ours partly agreeable.’

From this it is evident that Lambert believed the ‘St. Guthlake’s Psalter’ which he saw to have been the translation made by King Alfred (see p. xxxiv).

The connexion between the statements of Ingulf and of Lambert was made by Archbishop Ussher in 1690, in his *Historia Dogmatica* (*Works*, xii. 280): ‘Psalterii S. Guthlaci Ingulphus in historia sua meminit; et ad nostra tempora inter reliquias Croilandensis monasterii conservatum est. Quod quidem vulgari Saxonica lingua exaratum fuisse, ex testimonio Joannis Lamberti, qui illud vidit, apparet.’

As yet no great error had been committed, but conjecture soon mingled with fact, and finally we come to such extraordinary remarks as the following, taken from Mombert, *Handbook of the English Versions of the Bible*, 2nd ed., New York 1890, p. 5: ‘To the beginning of the eighth century belongs the Psalter of Aldhelm and Guthlac [*sic*], which contains the Latin with an exceedingly minute interlinear Anglo-Saxon version. The *text* is the Roman Psalter in use at Canterbury, whereas the *Gallican* text was used in other parts of England. It is said to be the identical copy sent by Pope Gregory to Augustine, A.D. 596. The translation is of much later date. It is among the Cotton MSS., marked Vespasian A. 1.’

The two independent versions, by Aldhelm and Guthlac respectively, both mythical, have now become a joint work of the two authors, and this is identified with the Vespasian Psalter, which is not a translation, but a mere gloss!

EIGHTH CENTURY.

PROSE TRANSLATIONS.

BEDE.—Bede is said to have made a translation of the Gospel of John from the beginning through vi. 9, but of this no trace remains. The statement is contained in a letter concerning the close of Bede's life, written by Cuthberht, a pupil of Bede's, to Cuthwine, a fellow-student, and 'printed from MS. CCLV (compared with CCLIV) in the library at St. Gallen, which is believed to be a MS. of the ninth century,' by Mayor and Lumby in their edition of *Beda's Hist. Eccl. III, IV*, Cambridge, 1881. The passage runs (*op. cit.* p. 178): 'In istis autem diebus dua opuscula memoriae digna, exceptis lectionibus quas cottidie accepimus ab eo et cantu psalmodum, facere studuit. Id est a capite sancti evangelii Iohannis usque ad eum locum in quo dicitur, "sed haec quid sunt inter tantos?" in nostram linguam ad utilitatem ecclesiae Dei convertit, et de libris Isidori episcopi excerptiones quasdam.' Translations of the whole of this letter may be read in Lingard's *Anglo-Saxon Church*, ii. 177-182, and in Stevenson's *Bede*, pp. xvii-xx.

The statement has frequently been made that Bede translated larger portions of the Bible, but this cannot be authenticated.

POETICAL TRANSLATIONS.

KENTISH VERSION OF THE 51ST PSALM.—This was first published from MS. Cott. Vesp. D. VI of the British Museum by Dietrich in 1854, in the *Indices Lectionum et Publicarum et Privatarum quae in Academia Marburgensi per Semestre Hibernum habendae proponuntur* (Marburgi: Typis Academicis Elwertii). Dietrich subjoins a Latin translation, and adduces proofs that the poem was composed in the Kentish dialect. According to him, the MS. is of the early ninth century, the letters *a*, *m*, and *s*, for example, being often written as uncials. The paraphrase he would assign to the eighth century, citing, in support of his view, archaic forms like *wigbed* (later *weofod*), *v.* 139; *blīðs* (later *bliss*), *vv.* 79, 99, 118; *hlēoðor*, in the sense of 'hearing,' *v.* 78; *andhette*, *v.* 29; &c. Some of the other words, as well as constructions, adduced in support of his opinion, are less convincing.

In 1857 the psalm was reprinted by Grein, in his *Bibliothek der Angelsächsischen Poesie*, ii. 276-280 (new ed., ii. 224-226).

An accurate reproduction of the text was given by Kluge, in his *Angelsächsisches Lesebuch* (Halle, 1888).

In 1877 Ten Brink said, in his *Geschichte der Englischen Litteratur* (I quote the English translation published by Holt, New York, p. 48): 'A paraphrase of the fiftieth [i.e. fifty-first] psalm in the Kentish dialect, not lacking warmth and elevation of tone, dates at the latest from a time before 800.'

In 1882 Sievers confirmed the Kentish authorship of the psalm in his *Angelsächsische Grammatik*, but said nothing about the date.

In 1885 Wülker (*Grundriss*, p. 382) allowed the attribution to Kent, but pronounced decidedly against so early a date as the eighth century, because the first hemistich of some lines contained but one alliterative letter.

In 1887 Ebert (*Literatur des Mittelalters im Abendlande*, iii. 83) virtually expressed his agreement with Dietrich.

In 1888 Henry Morley said (*English Writers*, ii. 321): 'There is reason to think that this psalm was produced in Kent as a separate work, in the eighth century, or at the beginning of the ninth.' But as he had just remarked, 'It has a prose [*sic*] introduction of its own on David, and an independent close, both indicating that it originally stood alone,' there is reason to think that he had never even seen the psalm, but professed all his views on the subject at second-hand.

In 1894 Sweet printed the psalm in the seventh edition of his *Anglo-Saxon Reader* (pp. 196-201). In a note (p. 225), he calls it 'an interesting specimen of late Kentish, apparently of the tenth century.' The psalm has an introduction of 30 lines upon David and the circumstances under which the psalm was composed. Then follows the paraphrase of the psalm in 128 lines more. I quote the rendering of vv. 1 and 2 (lines 31-42).

- (1) Miltsa ðū mē, meahta Wālden,
 nū ðū wāst . . . manna geðōhtas;
 help ðū, Hælend mīn, handgeweorces
 þīnes ānes, ælmehtig God,
 efter þīnre ðāra miclan mildhiortnesse;
 ond eac efter mēnio miltsa ðīnra,
 Dryhten weoruda, ađilga mīn unriht,
 tō forgefenesse gāste mīnum.

- (2) *Āðweah mē of sennum, sāule frōm wammum,*
gāsta Sceppend ; geltas geclānsa,
þā ðe ic on aldre æfre gefremede
ðurh lichaman, lēðre geðōhtas.

CYNEWULF.—Little more is known with certainty of Cynewulf (Cynwulf) than that he lived in the eighth century, and that he wrote the poems entitled *Christ*, *Juliana*, *Elene*, and *Fata Apostolorum* (about the last there is some doubt). It is also probable that he was a Northumbrian, and possible that he composed some or all of a collection of Riddles. Other poems have been ascribed to him with greater or less probability, but no general agreement on the matter has been reached by scholars¹. In 1892 I showed in *Anglia*, xv. 9–19, that the *Elene* was almost certainly composed very early in the ninth century.

While there are scattered paraphrases of Scriptural passages in various parts of his work, the poem which chiefly concerns us is his *Christ*. This celebrates the Advent of the Saviour, his Ascension, and his final Coming to the Judgment. Incidentally, therefore, it loosely paraphrases portions of the Gospels and of the first chapter of the Acts, besides individual texts from the Old Testament. A transcript of the text may be read in the Grein-Wülker *Bibliothek der Angelsächsischen Poesie*, iii. 1–54 ; in Gollancz's edition of *The Exeter Book* (Early English Text Society, Original Series, No. 94) ; or in Gollancz's separate edition of the *Christ* (London, 1892) ; both of the latter have a modern English rendering on alternate pages. My own edition of the poem is now in the press. The principal articles upon the sources of the poem are by Dietrich (Haupt's *Zeitschrift für Deutsches Alterthum*, ix. 193–214), and by myself (*Modern Language Notes*, iv. (1889) 171–176). The chief sources for the first part, 'The Advent,' will be indicated in my edition. The following lines (230–235) describe the creation of light (Gen. 1. 3) :

'Nū sīe geworden, forþ ā tō wīdan fēore
 leoht lixende, gefea lifgendra gehwām
 þe in cnēorissum cende weorðen !'
 Qnd þā sōna gelōmp, þā hit swā sceolde ;
 lēoma leohtade leoda mægþum,
 torht mid tunglum, æfter þon tīda biġong.

¹ The article in the *Dict. Nat. Biog.* is under 'Kynewulf' (vol. xxxi), with no cross-reference under 'Cynewulf.'

The poems of Cynewulf, like most of those which we possess from the Old English period, have only been transmitted to us in MSS. of the tenth or eleventh centuries, and contain a mixture of dialectic forms as diverse as those of early Northumbrian and late West Saxon.

ANONYMOUS POEMS OF THE EIGHTH CENTURY.—Here belong especially the poems formerly attributed to Cædmon (see above, p. xiii). The most important of these are the so-called *Genesis*, *Exodus*, and *Daniel*. They are all contained in a single MS., Junius XI of the Bodleian Library, which belongs to the tenth century. For a facsimile, see Westwood's *Palaeographia Sacra*, Plate 39. Accordingly what was said above, concerning the mixture of forms in the Cynewulfian poems, is true of these also.

The *Genesis* is not a homogeneous poem,—*vv.* 235–851, out of a total of 2935, being an interpolation, composed by an Old Saxon living in England (Ten Brink, *Early English Literature*, p. 379), or, as was first suggested by Sievers (*Der Heliand und die Angelsächsische Genesis*, Halle, 1875), translated from Old Saxon into Old English. A critical account of scholarly opinion upon this interpolation will be found in Piper, *Die Altsächsische Bibeldichtung* (Stuttgart, 1897), I. lviii. The *Genesis* paraphrases various portions of that book, though nothing beyond 22. 13. I append the account of the creation of light (*vv.* 121–125), which may be compared with that above, from the *Christ*:

Metod engla heht,
lifes Brytta, leoht forð cuman
ofer rümne grund. Rape wæs gefylled
Heahcininges hæs: him wæs hālig leoht
ofer wēstenne, swā se Wyrhta bebēad.

The *Exodus* is scarcely more than a very free rendering of a few verses of the Biblical Exodus, culminating in the Overthrow of Pharaoh in the Red Sea, together with an episodical portion (*vv.* 362–445), paraphrasing certain parts of Genesis. The relation of this episodical portion to the rest is not fully settled, some thinking it to be a mere casual interpolation. The *Exodus* is 589 lines in length. I quote a part of the description of the pillar of cloud and fire (*vv.* 93–97; cf. Exod. 13. 21):

Him beforan fōran fȳr ƿnd wolcen
 in beorhtrodor, bēamas twēgen,
 ƿāra æghwæðer efngeðælde
 hēahƿegnunga Hāliges Gāstes,
 dēormōdra sīð dagum ƿnd nihtum.

The *Daniel* is a poetical version of that book, as far as 5. 23. It contains 765 lines, and, ending abruptly, is probably only a fragment. The following lines (269-279) paraphrase Dan. 3. 25 and the Song of the Three Holy Children, *vv.* 26, 27 (Vulg. Dan. 3. 49, 50, 92):

Geseah ðā swiðmōð cyning, ðā hē his sefan ontrēowde,
 wundor on wite āgangen; him ƿæt wrælic ƿuhte.
 Hyssas hāle hwurfon in ƿām hātan ofne,
 ealle æfæste ðrȳ. . . .
 Him ēac ƿær wæs ān on gesyhðe,
 engel Ælmihtiges; him ƿær ōwiht ne dērede,
 ac wæs ƿær inne ealles gelicost
 efne ƿonne on sumera sunne scīneð,
 and dēawdrias on dæge weorðeð,
 winde geondsāwen. ƿæt wæs wuldres God,
 ƿe hīe genērede wið ƿām nrðhete.

All these poems are critically edited in the Grein-Wülker *Bibliothek der Angelsächsischen Poesie*, ii. 318 ff. (Leipzig, 1894). The *Genesis* occupies pp. 318-444, the *Exodus* pp. 445-475, and the *Daniel* pp. 476-515. A critical edition of the interpolated portion of the *Genesis* may also be found in Piper, *Die Altsächsische Bibeldichtung*, i. 460-486.

The *Azarias*, or 'Account of the Three Holy Children,' which is in part substantially identical with the corresponding portion of the text of *Daniel*, will to that extent be found printed opposite the poem in the Grein-Wülker edition (pp. 491, 493, 495, 497); the remainder, beginning with *v.* 76, occurring on pp. 516-520.

As a specimen of the *Azarias* we may take the paraphrase of the Song of the Three Holy Children, *v.* 55 (lines 134-138):

ƿnd ƿec ealle æsprynge, ēce Dryhten,
 hēanne hērgen. Ful oft ƿū hluttur lætest
 wæter wynlico tō woruldhyste
 of clife clænum; ƿæt ūs se Cyning gescōp,
 mōnnum tō miltse ƿnd tō mægenēacan.

An English translation of the *Genesis*, *Exodus*, and *Daniel* can be read in Thorpe's *Cædmon's Metrical Paraphrase*, London, 1832 ; and of the *Azarias* in his *Codex Exoniensis*, pp. 185-197.

POEMS OF UNCERTAIN DATE.—Here may also be mentioned other poems of uncertain date, such as the *Andreas*, *Phoenix*, *Guthlac*, *Dream of the Rood*, &c., all of which will be found in the Grein-Wülker collection when it is completed. Most of these contain quotations freely paraphrased from Scripture, or at least unmistakable allusions. The following selection from the *Andreas* (438-454) is a metrical rendering of Mark 4. 36-39, put into the mouth of Andrew on a subsequent occasion :

Swā gesælde iu, þæt wē on sǣbāte
ofer waruðgewinn wæda cunnedan
faroðridende ; frēne þuhton
egle ēalāda ; ēagorstrēamas
bēoton bordstæðu ; brim oft oncwæð,
yð oðerre. Hwīlum uppāstōd
of brimes bōsme on bātes fæðm
ēgesa ofer yðlid. Ælmihtig þær,
Meotud mancynnes, on mēreþyssan
beorht bāsnode. Beornas wurdon
forhte on mōde ; friðes wilnedon,
miltsa tō Mǣrum. Þā sēo mēnigo ongan
clypian on cēole ; Cyning sōna ārās ;
ēngla Ēadgifa yðum stilde,
wæteres wælmum ; windas præde ;
sǣ sessade, smylte wurdon
mērestrēama gemeotu.

Three poetical paraphrases of the Lord's Prayer, of uncertain date, are given by Grein in his *Bibliothek der Angelsächsischen Poesie*, ii. 285-290 (new ed., ii. 227-238), from the *Codex Exoniensis*, MS. Bodl. Jun. 121, and MS. CCCC. S. 18, respectively. The last two were published by Wanley, *Catalogus*, pp. 48 and 147-8, and by Ettmüller, *Scopas and Boceras*, pp. 230-234. The first was published by Thorpe, *Codex Exoniensis*, pp. 468, 469. Later and less important, is another noted by Wanley (p. 267) in MS. Lambeth 185. For prose versions of the Lord's Prayer, see p. lxiv.

NINTH CENTURY.

PROSE TRANSLATIONS.

MERCIAN GLOSS ON THE PSALMS.—A gloss, or interlinear version of the Roman Psalter, dating, according to Sweet, from the first half of the ninth century, has been printed by Sweet in his *Oldest English Texts* (E. E. T. S. No. 83. London, 1885), pp. 183-401; Ps. 2-6 in Kluge, *Angelsächsisches Lesebuch* (Halle, 1888), pp. 11-14. It is known as the Vespasian Psalter, from being contained in MS. Cott. Vespasian A. 1 of the British Museum. A facsimile, with description, is given in Westwood, *Palaeographia Sacra*, Plate 40. The gloss was first edited by J. Stevenson as the Surtees Publication for 1843 (though it did not appear till a couple of years later), and was published in two volumes, with the title *Anglo-Saxon and Early English Psalter*. Stevenson's edition is severely censured by Sweet (*Oldest English Texts*, p. 187). In the *Phil. Soc. Trans.* for 1875-6, Sweet declared the dialect to be Kentish, though Stevenson had regarded it as Northumbrian. In 1881 the language was carefully investigated by Zeuner (*Die Sprache des Kentischen Psalters*, Halle, 1881), who arrived at the same conclusion as Sweet. In 1882 it was pronounced by Sievers (cf. my translation of his *Old English Grammar*, second edition, 1887, p. 244) to be Mercian, and Sweet is inclined to follow him in the *Oldest English Texts*, p. 184.

It should be clearly understood that this version is not a translation, in the ordinary sense of that word, but a mere interlinear gloss. It seems not improbable that it is the original from which all later Old English glosses on the Psalms have been derived, undergoing in the process such modifications as were due to the language of the particular dialect or epoch; on this point compare pp. 28 ff. and 32.

Ps. 43 will furnish a specimen of the language. Where the Latin differs from the Vulgate text, the variant readings are given.

Dœm mec, God, ƿnd tōscād intingan mīnne of ðeode nōht hāligre; frōm mēn unrehtum ƿnd fācnum genēre mē, forðon ðū earð God mīn¹ ƿnd strēngu mīn. Forhwon mē onweg ādrife ðū? ƿnd forhwon unrōt ic ingā, ðonne swēnceð mec se fēond? Onseƿd leht

¹ Lat. inserts 'meus.'

ðin ƿnd sōðfestnisse ðine; hīe mec gelædon ƿnd tōgelæddon in munte ðæm hālgan ðinum, ƿnd in getelde ðinum¹. Ic² ingaa tō wibede Godes, tō Gode se geblissað iuguðe mīne. Ic ƿndetto ðē in citran, God, God mīn. Forhwon unrōt earðu, sāwul mīn? ƿnd forhwon gedrēfes mē? Gehyht in God, forðon³ ic ƿndettu him, hālu ƿndwleotan mīnes, ƿnd God mīn.

OTHER GLOSSED PSALTERS.—On this subject comparatively little has been done. What is here presented is only what it has been possible to accomplish with the aid of Sweet's edition of the Vespasian Psalter (*Oldest English Texts*), Spelman's *Psalterium*, Wanley's *Catalogus*, and Part II of Harsley's edition of Eadwine's Canterbury Psalter, and must therefore be regarded as strictly tentative and provisional.

For the Vespasian Psalter, see p. xxvi.

In 1640 John Spelman, son of the greater Henry, published, from a MS. in his father's possession, his *Psalterium Davidis Latino-Saxonicum Vetus* (London). The elder Spelman's MS. came into the hands of Philip Morant (1700–1770), from whom it was inherited by his son-in-law, Thomas Astle (1775–1803), who figured it in tab. xix. 6 of his *Origin of Writing*, and mentions it on pp. 85–86 (cf. Westwood, *infra*). On the death of the latter, it passed by will to Grenville, first Marquis of Buckingham (1753–1813), and thus found a place in his library at Stowe. Here it was catalogued by O'Connor (*Bibliotheca Stowensis*, 1818), and hence found its way by purchase into the possession of the Earl of Ashburnham in 1849. The British Museum became the purchaser of all the Stowe MSS. in 1883, and of Spelman's MS., known sometimes as King Alfred's Psalter, among the number. In the British Museum *Catalogue of the Stowe Manuscripts* (London, 1895, 2 vols.) the Spelman MS. is designated as Stowe 2. Spelman had described this Psalter in his *Concilia* (first ed.), i. 218: 'Est mihi Psalterium Davidis, sub temporibus Nicaeni Concilii 2di, vel mox inde, ut coniiicitur, exaratum, in quo, ad finem uniuscuiusque Psalmi et singularium Lectionum Psalmi exix, habetur Oratio, numero scilicet 171.'

The younger Spelman's edition is, according to O'Connor, 'extremely incorrect,' and was collated, though very carelessly,

¹ Lat. has 'in monte sancto tuo, et in tabernaculo tuo.'

² Lat. omits 'Et.'

³ Lat. omits 'adhuc.'

with three others—that of University Library, Cambridge ; that of Trinity College, Cambridge (Eadwine's) ; and that now known as MS. Arundel 60 of the British Museum, but then in the possession of Thomas Howard, Earl of Arundel and Surrey, Earl Marshal of England. The last-named, however, was used only from Psalm 72 (73) to the end.

In 1889 F. Harsley published (E. E. T. S., Original Series, No. 92) his edition of Eadwine's Canterbury Psalter, from the MS. in Trinity College, Cambridge.

Besides these, Wanley printed, from a number of MSS. in various libraries, the 100th Psalm (numbering of A. V.), Latin and interlinear Old English. Of these there were nine in all, including the Vespasian Psalter and the so-called Canterbury Psalter. Westwood's *Palaeographia Sacra*, on Plate 40, notices a 'Codex Salisburiensis, mentioned in the Preface to the second volume of Hickes' *Thesaurus*, by Wanley, since which time it has remained unnoticed.' This is figured in the *Palaeographical Society Facsimiles*, Series II, vol. ii, Plates 188 and 189, and in Westwood's *Facsimiles*, Plate 38. It is MS. 150 of the Salisbury Cathedral Library. A facsimile of text and gloss is given in Plate 189, extending from the beginning of Ps. 13. 3 to 14. 3 'guttur eorum.' The version is the Gallican. Thus, including Spelman's edition, we have record of ten different copies of the Psalter with interlinear Old English glosses. Westwood's 'Codex Dunelmensis, containing only the Penitential Psalms,' is a myth ; the Durham Ritual (cf. p. xlv) is what he has in mind (see p. 183 of that book).

It remains to be seen whether a classification of the ten copies (exclusive of the Salisbury Psalter) is possible. On examination, it proves that five of these copies represent the Roman Psalter, and five the Gallican or Vulgate. These two classes will accordingly be discussed separately.

The Roman Psalter.—Under this fall the following MSS., which, for this purpose, may be designated by the letters of the alphabet which are appended :

Cotton Vespasian A. 1 of the British Museum (Wanley, p. 222) ; the Vespasian Psalter (Sweet, *Oldest English Texts*, pp. 183-401), A.

Junius 27 of the Bodleian Library (Wanley, p. 76), B.

MS. Ff. 1. 23 of the University Library, Cambridge (Wanley, p. 152), C.

Royal 2 B. 5 of the British Museum (Wanley, p. 182), D.

MS. of Trinity College, Cambridge (Wanley, p. 168) ; Eadwine's Canterbury Psalter, E.

Facsimiles of portions of these MSS. are in Westwood, *Palaeographia Sacra*, Plates 41, 43 ; of A in his *Facsimiles*, Plate 3, and of B, *ib.* Plate 34 *Pal. Sac.*, Plate 40 ; and in Astle, tab. ix.

In order that the relation sustained by these various copies to one another may be perceived, I subjoin (1), in parallel columns, the Old English and the Latin of Psalm 100, according to the Vespasian Psalter ; (2) the variants obtained by collating MSS. B, C, D, and E. The words which differ in the Gallican text are italicized in the Latin.

PSALM 100.

Vespasian Psalter.

Wynsumiað¹ Gode, āll²
eorðe³ ; ðeowiað⁴ Dryhtne⁵ in⁶
blisse⁷ ; ingāð⁸ in⁶ gesihðe his
in⁶ wynsumnisse⁹. Weotað¹⁰
ðæt¹¹ Dryhten¹², hē is¹³ God ;
hē dyde¹⁴ ūsic¹⁵, ond nales¹⁶
wē¹⁷ ūsic¹⁸ ; wē¹⁹ sōðlice fole
his, ond scēp²⁰ lēswe²¹ his.
Ingāð²² geatu²³ his in⁶ ondet-
nisse²⁵, ceafurtūnes²⁶ his in⁶

Roman Text.

Iubilate *Deo*, omnis terra ;
servite Domino in laetitia ; *in-*
trate in conspectu eius in exul-
tatione. Scitote *quod* Dominus,
ipse est Deus ; ipse fecit nos, et
non ipsi nos ; *nos autem* populus
eius, et oves pascuae eius. *In-*
trate portas eius in confessione,
atria²⁴ eius in hymnis *confessio-*
num. Laudate nomen eius :

¹ B. w. sumiaþ ge, D. drymað, E. dremeð.

² B. C. D. eall, E. eælle.

³ E. eorðæ.

⁴ B. C. D. ðeowiað, E. ðeowiaþ.

⁵ B. C. E. drihtne, D. om.

⁶ B. C. D. E. on.

⁷ E. blyssæ.

⁸ E. ongængæþ.

⁹ B. wynsumnesse, C. wynsum-
nyse, D. bliþnesse l. wynsummunga,
E. hihte.

¹⁰ C. witaþ ge, D. witað, E. witæð
ge.

¹¹ E. þet.

¹² C. drihtyn, D. E. drihten.

¹³ C. ys.

¹⁴ B. geworhte, C. D. worhte.

¹⁵ B. C. D. E. us.

¹⁶ C. naly, D. na, E. ne.

¹⁷ D. selfe, E. wes he (Wanl. we).

¹⁸ B. E. us, C. usic, D. we.

¹⁹ E. us.

²⁰ D. sceap, E. sceap.

²¹ C. læswa, E. leswæ, D. forstorno-
ðes (*sic*).

²² E. ongængæþ.

²³ C. D. gatu, E. gætu.

²⁴ B. om. atria, D. in atria.

²⁵ B. ondetnesse, C. andettynyse,
D. andetnesse, E. anddetnesse.

²⁶ B. cafortures (*sic*), C. cacyrtunys,
D. on cæfertunas, E. cafortun.

ymenum¹ ondetnissa². Her- quoniam suavis est Dominus ;
gað³ noman⁴ his⁵: forðon⁶ in aeternum misericordia eius ;
wynsum⁷ is⁸ Dryhten⁹; in¹⁰ et usque in *saeculum saeculi*
ēcnisse¹¹ mildheortnis¹² his; veritas eius.
qnd oð¹³ in¹⁴ weoruld¹⁵ weo-
rulde¹⁶ soðfestnis¹⁷ his.

From this collation it will be seen that B stands nearest to A, but is carelessly written, and changes Anglian peculiarities in the direction of West Saxon (*in* to *on*, *all* to *eall*, &c.), while retaining, in general, a comparatively early and Anglian cast (*weotað*, *scep*, *leswe*, &c.); the Runic *w* for *wyn*, if Wanley's transcript may be trusted, is interesting. C, with frequent *y* in unstressed syllables, looks more like Late West Saxon. D has a number of new readings, among them such as suggest 'contamination' with glosses based on the Gallican Psalter (*drymað*, *blifnesse*, *forstornoðes* for *fostornoðes*). E is clearly transitional to Middle English, has new glosses (*hihte*, *ongængaþ*, *swete*), mistakes (*eafortun*, *oððet*), and retains a sign of 'contamination' (*dremeð*), but otherwise has some striking resemblances to A and B (*dyde*, *ymenum*, *hergæþ*, *sopfestnes*).

The Gallican Psalter.—Here belong the following :

Spelman's printed text ; Stowe 2 of the British Museum, F.
Cotton Vitellius E. 18 of the British Museum (Wanley, p. 223), G.
Cotton Tiberius C. 6 of the British Museum (Wanley, p. 224), H.
Lambeth 188 (Wanley, p. 268), I.

Arundel 60 of the British Museum (Wanley, p. 291), J.

[MS. 150 of Salisbury Cathedral (K), not used here.]

Facsimiles of portions of H and I are in Westwood, *Palaeographia Sacra*, Plate 42 ; of H in his *Facsimiles*, &c., Plate 46 ; and of J, *ib.* Plate 34.

¹ D. ymnum.

² B. ondetnessa, C. andittnyse,
D. andetnessa, E. anddetnesse.

³ D. heriað, E. hergæþ.

⁴ C. D. naman, E. nomæ.

⁵ D. *om.*

⁶ D. *om.*

⁷ E. swete.

⁸ C. ys.

⁹ C. E. drihten, D. *om.*

¹⁰ B. C. D. E. on.

¹¹ B. D. E. ecnesse, C. ecnyse.

¹² B. D. E. mildheortnes, C. mild-
heortnyse.

¹³ E. oððet.

¹⁴ B. *om.*, D. a, C. E. on.

¹⁵ B. weorold, C. D. woruld, E.
world.

¹⁶ B. weorolde, C. worulde, D. *om.*,
E. worldæ.

¹⁷ C. soðfæstnyse, D. sopfæstnes.

PSALM 100.

Spelman Psalter.

Drȳmað¹ Drihtne², eall³
 eorðe⁴; ðeowiað⁵ Drihtne⁶ on
 blisse; infarað⁷ on gesyhðe⁸
 hys⁹ on bliðnesse¹⁰. Witað¹¹
 gē¹¹ forðonde¹² Drihten¹³, hē¹⁴
 is God; hē dyde¹⁵ ūs, and nā
 selfe¹⁶ wē¹⁷. Folc¹⁸ his¹⁸, and
 scēap lāswe¹⁹ his, infarað²⁰
 gatu²² his on andetnysse²³, on
 cafertūnas²⁴ his on ymnum²⁵;
 andettað²⁷ him²⁸. Hēriað naman
 his; forðanðe²⁹ winsum³⁰ is
 Driht³¹; on ēcnysse³² mild-
 heortnyssa³⁴ his; and oð on³⁶
 cynrine³⁷ and³⁸ cynrine³⁹ soð-
 fæstnys⁴⁰ his⁴⁰.

Gallican or Vulgate Text.

Iubilate Domino, omnis terra;
 servite Domino in laetitia; in-
 troite in conspectu eius in exul-
 tatione. Scitote quoniam Domi-
 nus, ipse est Deus; ipse fecit
 nos, et non ipsi nos. Populus
 eius, et oves pascuae eius, introite
 portas eius in confessione, atria²¹
 eius in hymnis; confitemini
 illi²⁶. Laudate nomen eius:
 quoniam suavis est Dominus;
 in aeternum misericordia eius;
 et usque in generationem³³ et
 generationem³⁵ veritas eius.

Here the relations are not so clear. It would seem that certain members of the group show 'contamination' with the other

¹ I. freadremað (*sic*), J. drimaþ.

² H. *om.*

³ G. H. J. ealle, I. eala.

⁴ G. J. eorðan, I. eorð.

⁵ G. ðaowiað.

⁶ H. *om.*

⁷ I. insteppað *vel* ingað.

⁸ G. H. I. J. gesihðe.

⁹ G. H. I. J. his.

¹⁰ G. H. J. bliðnesse, I. blisse.

¹¹ G. H. witað, I. witað *vel* wite ge,
J. wite ge.

¹² G. I. forþamþe, H. *om.*, J. forðon.

¹³ H. *om.*

¹⁴ I. se sylfa.

¹⁵ G. H. worhte, I. J. geworhte.

¹⁶ G. we sylfe, I. wē, J. silfe.

¹⁷ G. us, I. selfe, J. we.

¹⁸ I. o eala his folc, J. folc is.

¹⁹ G. H. J. fostornoðes, I. læsuwe.

²⁰ H. ingaþ on, J. infaraþ on.

²¹ G. atria, I. introite atria.

²² J. gatum.

²³ G. anddetnesse, H. I. andet-

nesse, J. andettnesse.

²⁴ I. ingað cafertunas, J. of cafar-
tunas.

²⁵ G. ymenum, I. lofsangum.

²⁶ G. *om.*

²⁷ G. anddettað, H. *om.*

²⁸ H. *om.*

²⁹ G. forþamþe, H. J. forþon.

³⁰ G. H. I. winsum, J. *om.*

³¹ G. drihten, H. I. J. *om.* (I. *om.*
is).

³² G. H. J. ecesse.

³³ G. I. generatione.

³⁴ G. H. J. mildheortnes, I. mild-
heortnyss.

³⁵ I. generatione.

³⁶ H. *om.*

³⁷ G. cynrene, H. *om.*, I. mægþe
vel cynrene, J. cneoriss.

³⁸ H. *om.*

³⁹ G. cynrene, H. *om.*, I. J. cneo-
risse.

⁴⁰ G. H. soðfæstnes his, I. his soð-
fæstnys, J. soþfæstnesse his.

group, particularly I (*ingað*, *blisse*, *læsuwe*), but the group in general has certain fairly well-marked characteristics (*drymað*, *blidnesse*, *fostornoðes*, *cynrene*, &c.). It seems not improbable that the type represented by the Vespasian Psalter was that on which the gloss was first constructed, and that this was adapted in glossing the Gallican Psalter, with such changes as were necessary, or as, in successive *remaniements*, suggested themselves to the scribe for the time being. Spelman's seems hardly the best of this type, but a grouping according to priority or superiority would require a more extended comparison.

Though the MSS. under consideration range from the ninth to the twelfth century, yet, if we consider them as probably descended, with successive modifications, from an original represented by the Vespasian Psalter, they may all, for our purpose, be regarded as belonging to the ninth century.

GLOSSES ON the CANTICLES OF SCRIPTURE.—The Canticles in question are those used in the daily service, and are the following :

Song of Moses (I)	Exod. 15. 1-19.
Song of Moses (II)	Deut. 32. 1-43.
Song of Hannah	1 Sam. 2. 1-10.
Song of Isaiah	Isa. 12.
Song of Hezekiah	Isa. 38. 10-20.
Song of Three Holy Children (Benedicite)	Dan. 3. 57-88 (Vulg.), with adaptation of 52 and 56.
Song of Habakkuk	Hab. 3. 2-19.
Song of Mary (Magnificat)	Luke 1. 46-55.
Song of Zacharias	Luke 1. 68-79.
Song of Simeon (Nunc Dimittis)	Luke 2. 29-32.

Besides these, there is occasionally found the so-called Ps. 151, otherwise 'The Psalm of David after he had fought with Goliath.' This occurs regularly in the Septuagint, and is found in some MSS. of the Itala, as well as in the Mozarabic Breviary. An English version of it appears in Churton's *Uncanonical and Apocryphal Scriptures*, p. 366 (cf. Ewald, *Dichter des Alten Bundes*, i. 266).

The Canticles are usually placed at the end of the Psalter.

According to Wanley, some or all of them are thus found in the MSS. designated above as A, C, D, E, G, I, J. Those that are lacking, according to the same authority, are: Song of Isaiah, in I; of Hezekiah, in C; of Moses II, in E; of Simeon, in A and C. Ps. 151 occurs only in A, E, and J.

In the Vespasian Psalter, which is the only one I have examined, the Canticles are glossed in the same manner as the Psalms, and I should assume that the relations of the glosses in the other MSS. would correspond in general with those that have been indicated above in the case of the Psalters.

The order of the Canticles in the Vespasian Psalter is as follows: Ps. 151, Isaiah, Hezekiah, Hannah, Moses I, Habakkuk, Moses II, Three Holy Children, Zacharias, Mary. They have been reprinted by Sweet in both his *Anglo-Saxon Readers*.

As a specimen, I print the Magnificat:

Miclað sawul min Dryhten, ƿnd gefæh gæst min in Gode Hælwyndum minnum¹. Forðon gelōcade eaðmodnisse mēnenes his; sehðe, sōðlice of ðissum eadge mic cweoðað alle cneorisse. Forðon dyde mē ðā miclan se mæhtig is; ƿnd hālig noma his. ƿnd mildheortnis his frōm cynne in cyn ondræden-dum hine. Dyde mæhte in earme his; tōstregd oferhogan on mōde heortan his. Ofdūne sette mæhtge of selde, ƿnd upahōf eaðmōde. Hyngrende gefylde gōdum, ƿnd weolie forlēort idel-hende. Onfœð [Israhel] cneht his, gemyndig mildheortnisse his; swē spreocende wes tō feadrum ūrum, Abram, ƿnd sēde his oð in weoruld.

A *paraphrase* of the Magnificat occurs in MS. S. 7 of Corpus Christi College, Cambridge.

KENTISH GLOSS ON PROVERBS.—Certain fragmentary glosses, referring to the Book of Proverbs, were first published by Zupitza in Haupt's *Zeitschrift für Deutsches Alterthum*, xxi. 1-59, xxii. 223-226 (Berlin, 1877, 1878). They are contained in MS. Vespasian D. 6 of the British Museum. Zupitza at once declared them to be Kentish, and gave such proofs that his view has never been questioned. They have been reprinted by Wül(c)ker, after fresh collation with the MS., in the Wright-Wülcker *Old English Vocabularies* (London, 1884), i. 55-87, and by Sweet, *Second Anglo-Saxon Reader* (Oxford, 1887), pp. 152-175; a selection in

¹ Normally, 'minum.'

Kluge's *Angelsächsisches Lesebuch* (Halle, 1888), pp. 41-42. The glosses are referred to the first half of the ninth century. Their entirely fragmentary character will be evident from the following specimen, including all those belonging to chap. 1 (the verses are indicated). In some cases the Latin differs from that of the Vulgate, as will be apparent on examination.

[17] *iacitur*: is worpen; *pennatorum*: gefiðeradra; [18] *et moliantur fraudes*: and berēafiað; [19] *sic . . . rapiunt*: swā rēafiað; [20] *praedicat*: bodað; [21] *clamitat*: hī clepað; [22] *et . . . cupiunt*: and gewilniað; *et . . . odibunt*: and hatiað; [23] *en proferam*: efne nū ic forð brēnge; [24] *quia vocavi*: forðām ic gecēide; [26] *ego . . . ridebo*: ic hlihe; [27] *cum insomuerit*: ðonne swæið; *ingruerit*: onbricþ; [29] *exosam*: onscunede; [30] *et detraxerunt*: and hīo tēldan; [33] *et . . . perfruetur*: and hē brēcð; *timore . . . sublato*: ātogenum ēge.

KING ALFRED'S TRANSLATION OF CERTAIN PSALMS.—According to William of Malmesbury, King Alfred began a translation of the Psalms, but was cut off by death before he had advanced beyond the 'first part.' His words are (*Gesta Regum Anglorum*, ii. 123): 'Psalterium transferre aggressus, vix prima parte explicata vivendi finem fecit.' For the attribution to Alfred of the first fifty psalms—the prose rendering—in Thorpe's edition, see pp. xxxvi ff. Of course Alfred is responsible for the translations in *this* volume, pp. 14-17, 70-71, whatever assistance he may have had in the rendering.

THE PARIS PSALTER.—This consists of two translations conjoined, a prose version and a poetical one. The prose version ends in the eighth verse of the 51st Psalm (Vulg. 50. 10); the poetical one begins with the sixth verse of the 52nd Psalm (Vulg. 51. 8), and continues to the end of the Psalter. The whole, which is contained in a single MS. of the National Library at Paris, was published by Thorpe, as *Libri Psalmorum Versio Antiqua Latina; cum Paraphrasi Anglo-Saxonica* (Oxford, 1835).

What is known about the history of the MS. (Bibliothèque Nationale, fonds latin 8824) may be told in a few words. An autograph note at the end of the MS., given by Thorpe in facsimile, reads: 'Ce liure est au duc de Berry, Jehan.' 'This Jean, Duke of Berry (1340-1416), was brother of Charles V, King of France, whom he rivalled in the magnificence of his collections

of books and treasures of art' (Bruce, p. 13). The book may have come into his possession during his nine years' sojourn as a hostage in England, after the peace of Bretigny, 1360. In 1406 it passed into the possession of the Sainte Chapelle of Bourges, having already been promised in 1404. It next appears in a catalogue of the books belonging to the Sainte Chapelle, drawn up Nov. 17, 1552. In 1717 it is noticed in Martène and Durand's *Voyage Littéraire de deux Religieux Bénédictins de la Congrégation de Saint Maur* (Paris). In this work (i. 28 ff.), some interesting information is given; I quote the words of Bruce (pp. 16-17): 'Only fifty or sixty volumes remained of the original collection. The place where they were stored was used, also, as a poultry house. The books, being left open on the desks, were, of course, in a pitiable condition, and one of these was the Paris Psalter. The words of Dom Martène relating to this book are as follows: "L'un des plus curieux manuscrits de la sainte Chapelle, est celui qu'on appelle les heures du duc Jean. C'est un pseautier latin avec une version angloise de six ou sept cens ans. Ceux qui me la montrèrent, croyoient que c'étoit de l'allemand ou de l'hébreu. Mais si-tôt que je l'eus vu, je connus le caractère Anglo-saxon. J'en fus encore plus convaincu, lorsqu' examinant les litanies qui sont à la fin, je trouvai que la plupart des Saints étoient d'Angleterre. Ce livre est conservé dans le chartrier.'" In 1752 the volume was presented by the Canons of Bourges to Louis XV, and was incorporated into the Royal Library, now the National Library of France. In 1814 was published, at Paris, Gerard Gley's *Langue et Littérature des anciens Francs*, on p. 276 of which he says: 'On voit à la Bibliothèque du Roi, à Paris, un manuscrit anglo-saxon in—fol. max., qui renferme une Paraphrase des Psaumes de David. Il appartenait autrefois à Jean, Duc de Berry: je pense qu'il venait antérieurement des Ducs de Normandie.'

At the end of the MS. proper, just before the note on the ownership of the book, is this statement: 'Hoc psalterii carmen inelyti regis David sacer dī Wulfwinus manu sua conscripsit. Quicumque legerit scriptum, animae suae expetiat votum; ' above the name, Wulfwinus, is added in another hand, 'cognomento Cada.' Now, as MS. C of the West Saxon Gospels (Cotton Otho C. 1) has, at the end, the inscription 'Wulfwi me wrat,' attempts have been made to bring the two MSS. into relation, but without

any decisive result. In any case, it is pretty certain that the Paris MS. is of the eleventh century. Facsimiles of specimen portions have been published in Silvestre's *Paléographie Universelle*, Paris, 1841 (Plate CCXXXI); Cooper's *Report on Rymer's Foedera*, Appendix B; Westwood, *Palaeographia Sacra*, London, 1843-45 (Plate II); and in Thorpe's edition.

As there are virtually two incomplete translations, one in prose and one in verse, it will be desirable to consider these separately.

The Prose Translation.—This, as we have seen, consists of Psalms 1 to 51 (v. 8).

It appears certain that the translation was not made from the Latin text which accompanies it in the Paris Psalter. Beyond this, opinion is divided. J. Wichmann, writing in 1889 (*Anglia*, xi. 39-96), came to the conclusion that the authorship is to be attributed to Alfred. In 1894 J. Douglas Bruce published, in the *Publications of the Modern Language Association of America* (ix. 43-164), a dissertation entitled 'The Anglo-Saxon Version of the Book of Psalms, commonly known as the Paris Psalter,' which was separately reprinted at Baltimore in the same year. In this paper Bruce investigates the whole question anew, and his conclusions constitute the latest, though perhaps not the final, word upon the subject. The most important ones are these (pp. 122-123; *Publ.* 160-161): 'The prose division was . . . composed most probably in the late ninth or early tenth century. That it is the work of an ecclesiastic is proved by the ample fund of allegorical interpretation which the author had at his command, as appears from a comparison of interpolations in the text with parallels from the early commentators on the Psalms. No systematic—probably no direct—use, however, has been made of any particular commentary, except for the introductory prefaces to each of the Psalms, which are paraphrases of the corresponding *argumenta* of the commentary, *In Psalmorum Librum Exegesis*. The Latin rubrics which head the metrical as well as prose Psalms in the Paris Psalter are drawn from the same source. The Latin commentary just mentioned, which was incorrectly ascribed to Bede by his early editors, is really the work of the Benedictine commentator, Ambrosius Autpertus, abbot of St. Vincent, near the Vultur in Southern Italy, who died in the year 778. The *argumenta* to the Psalms in this work, excluding the mystical elements,

were ultimately derived from the Greek commentary of Theodore of Mopsuestia on the Psalms.'

It will thus be seen that Bruce rejects the hypothesis of the Alfredian authorship of the prose Psalms, but that he would date the translation little, if any, after the time of Alfred (d. 901). However, there is nothing in Bruce's arguments which necessarily militates against the theory of Alfredian authorship, since it is notorious that the king was assisted by clerical collaborators in much of his scholarly activity. It is unlikely, considering the veneration in which Alfred was held, both during his life and for centuries after his death, that so precious a product of his religious enthusiasm would be allowed to perish. William of Malmesbury expressly tells us (*Gesta Regum Anglorum*, lib. ii. 123): 'Psalterium transferre aggressus, vix prima parte explicata vivendi finem fecit.' Wülfing (*Die Syntax in den Werken Alfreds des Grossen*, I. xiii) suggests that by 'prima parte' William of Malmesbury may have meant the first fifty Psalms, on the assumption that he thought of the Psalter as divided into three equal portions. This, however, is contrary to the customary division of the Psalms into five parts, ending respectively with the 41st, 72nd, 89th, 106th, and 150th. Still, it would not be imposing a very great strain upon 'vix' to accommodate it to the facts as exhibited in the Paris Psalter, even with the modification which the traditional division of the Psalter renders necessary. Against Wülfing's theory, however modified, there is a consideration which has not yet been brought forward. It is that, with the exception of two passages, there is no striking resemblance between such verses as are quoted in Alfred's undoubted works and the corresponding passages from the Paris Psalter. The following comparisons will show the relations at a glance:

Pastoral Care.

Paris Psalter.

- | | |
|---|--|
| <p>1. 1. . . . ðæt hē nō ne sǣte
on ðǣm wōlberendan setle.</p> <p>C. P. 435.</p> <p>23. 4. Ðīn gierd ƿnd ðīn stǣf
mē āfrēfredan. C. P. 124.</p> <p>30. 6. Ic wēnde on mīnum
wlencum ƿnd on mīnum for-</p> | <p>. . . Nē on heora wōlberendum
setle ne sitt.</p> <p>þīn gyrd and þīn stǣf mē āfrē-
fredon.</p> <p>Ic cwæð on mīnum wlencum
and on mīnre orsornesse:</p> |
|---|--|

wanan, ðā ic wæs full ægðer
ge welona ge gōdra weorca,
ðæt ðæs næfre ne wurde nān
ende. C. P. 465.

30. 7. Dryhten, ðū ahwyrðdes
ðinne ondwilitan frōm mē, ðā
wearð ic gedrēfed. C. P. 465.

32. 5. Ic wille sægan ongēan
mē selfne mīn unryht, Dryht-
en, forðæm ðū forgēafe ðā
arlēasnesse mīnre heortan.
C. P. 419.

34. 19. Swiðe manigfealde sint
ryhtwīsa mōnna earfeðu.
C. P. 252.

38. 6. Ic eom gebigged, onð
æghwōnon ic eom gehiened.
C. P. 66.

40. 9, 10. Dryhten, ðū wāst
ðæt ic ne wirne mīne welora,
onð ðīne ryhtwīsnesse ic ne
dīgle on mīnre heortan; ðīne
hælo onð ðīne ryhtwīsnesse
ic sæcge. C. P. 380.

40. 12. Mīn mōð onð mīn wī-
dōm mē forlēt. C. P. 272.

49. 7, 8. Hē ne sealde Gode
nānne mēdsceat for his sāule,
nē nānne geðingscēat wið
his miltse. C. P. 338.

51. 3. Mine misdæda bioð simle
beforan mē. C. P. 413.

Ne wyrð þises næfre nān
wendineg.

Þā āwendest þū þinne andwilitan
fram mē, þā wearð ic sōna
gedrēfed.

... þæt ic wolde andettan and
stælan ongēan mē sylfne
mīne scylda, and þā Gode
andettan; and þū mē þā for-
gēafe þæt unriht mīnra scylda.
Mōniga synt earfoðu þāra riht-
wīsenā.

Ac ic eom gesæged, and gehnæg-
ed, and swiðe geeaðmed.

Mīnum weolorum ic ne for-
bēode, ac bebēode þæt hȳ þæt
sprecon symle; Drihten, þū
wāst þæt ic ne āhȳdde on mīn-
um mōde þīne rihtwīsnesse,
ac þīne sōðfæstnesse and þīne
hæle ic sæde.

Mīn heorte and mīn mōð mē
forlēton.

Nyle oppe ne mæg... þæt hē
þæt weorð āgife tō alȳsnesse
his sawle.

Mine synna bēoð symle beforan
mē, on mīnum gemynde.

Bede's History.

18. 13, 14. Drihten hlēoðrað of
heofonum, onð se Hēhsta
seleð his stefne. Hē sendeð
his stræle, onð hēo tōweorpeð;

Paris Psalter.

And worhte punorrāda on heof-
onum, and se Hȳhsta sealde
his stemne. Hē sende his
strælas, and hī tōstēctē; and

lēgetas gemōnigfealdað, ƿnd
hēo gedrēfeð. B. H. 268.

32. 1. þā bēoð ēadige þe heora
wōnnesse forlætne bēoð, ƿnd
þāra þe synna bewrigene bēoð.

B. H. 442.

51. 5. Ic wāt þæt ic wæs in
wānessum geēacnod, ƿnd in
scyldum mee cēnde mīn mōd-
or. B. H. 82.

gemanigfealdode his līgeta,
and gedrēfde hig mid þȳ.

Ēadige bēoð þā þe him bēoð
heora unrihtwīsnesse forgif-
ene, and heora synna bēoð
behelede.

þū wāst þæt ic wæs mid unriht-
wīsnesse onfangen, and mīn
mōdor mē gebær mid synne.

It is apparent that by far the greatest similarity is in the case of the first two verses quoted from the *Pastoral Care*—1. 1 and 23. 4. Of these it is 1. 1 which is the more remarkable. Its singularity comprehends two features, the choice of an equivalent for 'pestilentia,' and the fact that the attributive genitive, 'pestilentiae,' is rendered by an adjective. To exhibit the peculiarity more manifestly, the renderings of the Spelman Psalter (pp. xvi, xxvii) and of the so-called Canterbury Psalter may be compared. The former omits the gloss for 'pestilentia,' and has :

On þrymsetle . . . nā sæt.

The latter has :

On þān setele of þān quulmere ne set.

Spelman notes that another MS. has *cwyldes* for 'pestilentiae'; in the WS. Gospels 'pestilentia' is rendered by *cwealm* (Luke 21. 11) and *manncwealm* (Matt. 24. 7).

On the other hand, *wōl* and its compounds seem to be especially Alfredian words. *Wōl* is found in the *Boethius*, the *Pastoral Care*, and the *Bede*; *wōlbarnes*, *wōlgewin*, and *wōlbryne* in the *Orosius*; while *wōlberende* occurs three times in the *Pastoral Care* (415¹², 435¹⁹, 22), and once in the *Bede* (48¹⁷). These passages are, in the above order: *mid ðære wōlberendan oliccunge* (securitatis pestiferae blanditiis); the rendering of Ps. 1. 1; *on wōlberendum setle* (in cathedra pestilentiae); *se wōlberenda stenc þære lyfte* (aerum pestifer odor). Besides, Ps. 11. 6 of the Paris Psalter, in a free paraphrase, has *wōlberende windas*, apparently suggested by 'spiritus procellarum,' though of course not a translation of it. Manifestly, *wōlberende* is properly the rendering of 'pestifer,' not of 'pestilentia,' and it is strange that it should ever have been employed for the latter, especially as between the two occurrences of it in *C. P.* 435¹⁹ and

435²², we have the more normal *wōles setl* (*sē ðonne sit on wōles setle*). There can be little risk, then, in asserting with much positiveness that Ps. 1. 1 of the Paris Psalter, or at least one portion of it, is from the hand of Alfred. The suspicion, too, can hardly be evaded that Ps. 11. 6, in which the same peculiar word appears, is by the same author.

We may now examine Ps. 23. 4 :

Ðīn gierd ƿnd ðīn stæf mē āfrēfredan,

from which the Paris Psalter varies only in spelling. Here the Vespasian Psalter (p. xxvi) has :

Gerd ðīn and cryc ðīn, hīe mē frēfrende wērun.

Spelman Psalter :

Gird ðīn and stef ðīn, hē mē frēfredon.

Canterbury Psalter :

Þīn gierd and stef þīn, hȳ mē frēfredon.

The Alfredian peculiarity thus seems restricted to the use of the verb *āfrēfran*, instead of *frēfran*. This of itself is perhaps hardly sufficient to base an argument upon, yet one is tempted to extend the limit from 11. 6, where *wōlberende* was still found, to include at least Ps. 23.

Here, then, we may rest the case. We have seen that Alfred must certainly have translated 1. 1, pretty certainly 11. 6, not improbably 23. 4, and at least possibly the whole of the prose portion of the Paris Psalter. Yet against the last supposition must be set the notable discrepancies of language revealed by the parallel passages adduced above. It will require a more comprehensive and detailed examination to decide whether Alfred is really to be credited with the translation of all the prose Psalms extant.

For Alfred's other translations of parts of the Bible, see pp. 3-75 of this volume.

For comparison with the Vespasian Psalter, I subjoin Ps. 43.

Dēm mē, Dryhten, and dō sum tōscēad betwuh mē and unrihtwīsum folce; and frōm fācenfullum mēnn and unrihtwīsum gefriðā mē, forþām þū eart mīn God and mīn mægen. Forhwȳ āwyrpst þū mē? and hwī lætst þū mē gān unrōtne, þonne mīne fȳnd mē drēcceað? Sēnd þīn leoht and þīne sōðfæstnesse, þā mē gēo gēara læddon, þæt hȳ mē nū gýt gelædan tō þīnum hālgan munte, in on þīn hālge templ; þæt ic þonne gange tō þīnum altere, and tō

þām Gode þe mē blīðne gedyde on mīnum geogoðhāde. Ic þe andette, Dryhten, mid sange and mid hearpan. Hwȳ eart þū unrōt, mīn sāwl? oþþe hwī gedrēfest þū mē? Hopa tō Drihtne, forþām ic hine gȳt andette, forþām þū eart God mīn Hælend, and mīn Dryhten.

The Poetical Translation.—As for the attempts to connect this with Aldhelm, see pp. xiv ff.

It has long been known that this version was used by the Old English Benedictines in their Office. The Benedictine Office has been printed by Hickes, *Letters which passed between Dr. Hickes and a Popish Priest* (1705); E. Thomson, *Select Monuments, &c.* (1849); and K. Bouterwek, *Cædmons des Angelsachsen Biblische Dichtungen* (1854), pp. xciv-cxxiii. Here, identical, or nearly so, with the corresponding parts of the Paris Psalter, will be found portions of Ps. 54, 59, 61, 65, 70, 71, 80, 85, 88, 90, 102, 103, 119, 122, 140, and 141 (according to the Authorized Version; one less according to the Vulgate). Besides these, there are also parts of Ps. 5, 20, 25, 28, 33, 35, 41, 44, 51. In Eadwine's Canterbury Psalter, circa 1150 (see p. xxviii), there is a late copy of Ps. 90. 16 to 98. 2 (pp. 161-168). The whole of the poetical Psalter, including a reproduction of Thorpe's text, the Benedictine fragments, and the Kentish 51st Psalm (but not the twelfth-century fragment), will be found in Grein's *Bibliothek der Angelsächsischen Poesie*, ii. 147-280.

The most recent study of the problem presented by this translation has been made by Dr. Helen Bartlett, *The Metrical Division of the Paris Psalter*, Baltimore, 1896. Her conclusions may be stated in her own words (pp. 48, 49): 'Our examination of the vocabulary and metre of the Paris Psalter has thrown some light upon the question of the date and dialect of the Anglo-Saxon version in its original form. The discovery of certain words peculiar to the metrical Psalter in texts of the tenth century has deprived of its force the argument that Dietrich used to establish the high antiquity of Ps. II [i.e. 52-150]. Moreover, a careful study of the metre has disclosed a disregard of the classical rules for the construction of alliterative verse which characterizes only the latest Anglo-Saxon poetry, and therefore points to a period not earlier than the middle of the tenth century. . . . But the *terminus ante quem* appears definitely determined by the quotation from the Psalms in the *Menologium*, if we do not regard the coincidence in

translation as accidental, as I think it is hardly possible to do. The strong probability that this quotation is taken from the Paris Psalter will appear on comparing these passages :

Ps. 117. 22. ðis ys se dæg, ðe hine drihten us
 wisfæst geworhte weras cneorissum
 eallum eorðtudrum eadgum to blisse.

Men. 60-63. ðis is se dæg, ðæne drihten us
 wisfæst worhte weras cneorissum
 eallum eorðwarum eadigum to blisse.

‘As the *Menologium*¹ belongs to the latter half of the tenth century (between 940 and 980), the metrical Psalter must have been translated before this date. The determination of the date of the Benedictine Officium would furnish further evidence of the downward limit for the date of our text, but thus far no date has been assigned to the Officium. We may conclude, however, from the above discussion, that the metrical Psalter was translated about the middle of the tenth century.

‘The comparison of the use of certain synonyms and forms in Ps. II with the usage of the other chief Anglo-Saxon texts has proved that the dialect of the original version must have been Anglian, and a few phonological peculiarities noted in the Psalter tend to confirm this conclusion. As to the actual authorship of the translation, there is no evidence. We can say merely that the subject of the translation and the few additions that indicate a wider Biblical knowledge suggest that the translator was a priest, or more probably a monk. The negligence and clumsiness of the translation, and the poverty and artificiality of the poetry, prove that he was neither an exact scholar nor a gifted poet.’

For comparison with the glossed Psalters, I reproduce Ps. 100 :

Nū gē mycle gefēan mihtigum Drihtne,
eall þeos eorðe, eþne hýre ;
and blisse Gode bealde þeowie ;
gangað on ansýne ealle blrðe.
Witað wislice þæt hē is Wealdend God ;
hē ūs geworhte, and wē his syndon ;
wē his fole syndan, and his fæle sceap
ða hē on his edisce ealle afedde.
Gað nū on his doru, God andettað,

¹ Ten Brink, *Early Eng. Lit.*, vol. i. p. 90, foot-note.

and hine weorðiað on wictūnum
 mid lofsangum, lustum myclum.
 Hēriað naman Drihtnes, forþon hē is niðum swæs;
 is þīn milde mōd ofer manna bearn.

POETICAL TRANSLATIONS.

JUDITH.—It is possible that the Old English poem of *Judith* belongs to the ninth century. See, however, pp. lxxvi ff.

For the poetical part of the Paris Psalter, see pp. xli ff.

TENTH CENTURY.

PROSE TRANSLATIONS.

NORTHUMBRIAN GLOSS ON THE GOSPELS.—This gloss was made by a priest named Aldred, about A. D. 950, or perhaps somewhat later. It is contained in the magnificent MS. known as the ‘Durham Book,’ or ‘Lindisfarne Gospels,’ or ‘Book of St. Cuthbert,’ MS. Cotton Nero D. 4 of the British Museum. The MS., with its Latin text, dates from before the year 700, and was written by Eadfrith, who became Bishop of Lindisfarne in 698, and died in 721.

According to Sir E. Maunde Thompson, in the British Museum *Catalogue of Ancient Manuscripts: Part II, Latin*, pp. 17, 18:

‘The MS. has been frequently described. In addition to the descriptions to be found in the works cited above¹, some account of it is given by Selden in his introduction to *Historiae Anglicanae Scriptores x.*, Londini, 1652, pp. xxv, xxvi; T. Marshall, *Observationes in versionem Anglo-Saxonicam*, appended to his edition of the Gothic and Anglo-Saxon Gospels, Amstelaedami, 1684, p. 491; and H. Wanley, in his *Catalogus Librorum Septentrionalium*, printed in Hickes’s *Linguarum vet. Septentrionalium Thesaurus*, vol. ii. Oxoniae, 1703, pp. 250–252; and, more recently, by T. F. Dibdin, *The Bibliographical Decameron*, London, 1827, vol. i. p. xlix; J. Stevenson, in *The Graphic and Historical Illustrator*,

¹ Such as Smith, *Bibl. Cott. Hist. et Synopsis*, p. 33.—ED.

London, 1834, p. 355; Waagen, *Treasures of Art in Great Britain*, London, 1854, vol. i. p. 136; and others. Engravings of the four Evangelists are given by J. Strutt, *Horda Angelcynnan*, London, 1775, 1776, vol. iii. tabb. xxiii-xxvi; and facsimile plates of the writing and ornamentation are published, with more or less description, by T. Astle, *The Origin and Progress of Writing*, London, 1803, tab. xiv; H. Shaw, *Illuminated Ornaments*, London, 1833, no. ii; H. N. Humphreys and O. Jones, *The Illuminated Books of the Middle Ages*, London, 1849, Pl. I; J. O. Westwood, *Palaeographia Sacra Pictoria*, London, 1843-1845, no. 45, and *Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish MSS.*, London, 1868, Pl. XII, XIII; and by the Palaeographical Society, *Facsimiles of MSS. and Inscriptions*, 1873-1883, Pl. 3-6, 22.¹ To these facsimiles must be added those in the editions of Bouterwek and Waring; in Kitto's *Cyclopaedia of Biblical Literature* (art. 'Anglo-Saxon Versions'); and (especially good, at a reasonable price) in Lieferung 1 of Wülker's *Geschichte der Englischen Litteratur*, Leipzig and Vienna, 1896.

Two entries in the codex are extremely interesting. The first occurs before the Argument of Mark's Gospel, and runs: 'Ðū lif-giende God, gemyne ðū Ēadfrið, and Æðilwāld, and Billfrið, and Āldred peccatorum; ðās fēowero, mið Gode, ymbwāeson ðās bōc.' The second is at the end of John's Gospel (marginal entries in parenthesis): '✠ Ēadfrið, biscob Lindisfearnensis aeclesiae, hē ðis bōc āurāt æt fruma, Gode and Sancte Cūðberhte and āllum ðām hālgum gimānelice ðā ðe in eolōnde sint. And Ēðiluāld, Lindisfearnēolōndinga biscob, hit ūta giðrýde and gibēlde, suā hē uel cūðæ. And Billfrið, se ƿncrae, hē gismioðade ðā gihrīno ðā ðe ūtan on sint, and hit gihrīnade mið golde and mið gimum, æc mið sulfre ofergýldeð, fāconleas feh. And Āldred (Ælfredi¹ natus, Aldredus uocor; bonæ mulieris, .i. Tilwin, filius eximius loquor), presbyter indignus et misserrimus, mið Godes fultummæ and Sancti Cūðberhtes, hit oferglōesade on Ēnglisc, and hine gihām-adi mið ðām ðriim dālum — Matheus dāl Gode and Sancte Cūðberhti; Marcus dāl ðām biscobe; and Lucas dāl ðām hforode, and æhtu ōra seulfres mið tō inlāde; and Sancti Johannes dāl for hine seolfne (fore his sāule), and fēouer ōra seulfres, mið Gode and Sancti Cūðberti², þætte hē hæbbe ƿndfōng ðerh Godes mīlsæ on heofnum, seel and sibb on eorðo, forðgeong and giðyngo,

¹ Skeat wrongly, 'Alfredi.'

² Skeat wrongly, 'Cūðberhti.'

uīsdom and snyttro, ðerh Sancti Cūðberhtes earnunga. ✠ Ēadfrīð, Ēðilwāld, Billfrīð, Āldred hoc euangeliarium Deo and Cūðberhto construxerunt uel ornauerunt.'

These entries may readily be made out with the help of my *Glossary of the Old Northumbrian Gospels* (Halle, 1894), or translations may be found in Waring's *St. John*, pp. xlv-xlv, and in Skeat's *St. John*, pp. viii-ix. Thompson suggests (*op. cit.*) the following as a free version of the sentence beginning 'And Āldred': 'And Aldred, unworthy and miserable priest, with the help of God and St. Cuthbert, glossed it in English, and got for himself a home [in the monastery] by his work on the three parts, viz. on St. Matthew in honour of God and St. Cuthbert, on St. Mark for the bishop, and on St. Luke for the brotherhood; paying also eight oras of silver on his admission. But St. John he glossed for himself, making also an offering of four oras to God and St. Cuthbert, to the end that he may gain admittance into heaven,' &c. The exactest transcript of these entries, with all the erasures and contractions indicated, the use of *v* for *u*, &c., is by Thompson (*op. cit.*), though even he, like Professor Skeat, prints 'cūðberti' with an *h*, but 'ælfredi,' not 'alfredi.'

Aldred may perhaps have been the Bishop of Durham of that name, 957-68 (*Dict. Nat. Biog.* s. v.), though this hardly seems compatible with the self-sufficiency which he displays in this entry. In any case he is not to be confounded with Aldred the Provost, the writer of a few collects at the end of a MS. known as the 'Durham Ritual' (Durham Chapter Library, MS. A. iv. 19), published by the Surtees Society, 1839, as *Rituale Ecclesiae Dunelmensis* (cf. p. 185 of that book). Ethilwald succeeded Eadfrith as Bishop of Lindisfarne in 721, and died either in 737, 739, or 740, for authorities differ (Moberly's edition of Bede's *Hist. Eccl.*, p. 318, note; Bouterwek, p. xlvii). Billfrith, like Eadfrith and Ethilwald, is mentioned by Simeon of Durham (circa 1060-circa 1130), see p. xlviii. He was evidently a contemporary of Ethilwald.

Simeon of Durham's account of the loss and recovery of the MS., before it received the Northumbrian gloss, is most interesting. St. Cuthbert, the hermit of Farne, and subsequent patron of Northumbria, had died in 687. For a hundred and eighty-eight years his body had lain at Lindisfarne, but at the expiration of that time it was to begin its famous wanderings.

According to Waring (*St. John*, pp. xxv, xxvi): 'The year 875 witnessed the great Danish invasion of Northumbria under Halfdene, when, in the words of Simeon of Durham, "fire and sword were carried throughout the land from the eastern sea to the western." The country southward of the Tyne was already laid waste, and at length the enemy crossed the river, left Tynemouth Abbey a smoking ruin behind them, and from thence marched direct for Holy Island. Upon their approach, Eardulf, Bishop of Lindisfarne, recalled to the monks St. Cuthbert's dying injunction, that were they ever driven into exile they should carry his bones away with them. The shrine containing his body was hastily removed from the choir, and seven clerks appointed by the bishop bore it off on their shoulders. A few other treasures of the church, our Evangelium among the number, were also secured, as too precious to fall into the hands of the infidels. Then the fugitives set forth, and hardly had they reached a place of safety when the Danes fell upon their monastery, which they pillaged and gave to the flames. Halfdene and his brother divided Northumbria between them, and governed it as a conquered country, plundering and laying waste so long as anything remained to seize or to destroy. Meanwhile the exiled brethren wandered from mountain to mountain with the saint's body, which was followed by the whole Christian population, whom Simeon of Durham likens to sheep fleeing before wolves to their shepherd for protection. . . . Eardulf and his party traversed, as he tells us, the whole district of Northumbria, often in peril from the enemy, from famine, plague, and wolves, yet enduring every hardship rather than prove faithless to their trust, and abandon the remains of their patron to the insult of heathens. No person was permitted to lay hand upon the shrine save its seven original bearers, whose office made them an object of envy to the people, and whose descendants through many generations deemed themselves ennobled by the service of their ancestors.'

At length, after wandering some years, the party were about to seek refuge in Ireland, and embarked at the mouth of Derwentwater, in the Lake District, but only succeeded in reaching Whithern, in the present Wigtonshire, some thirty miles distant across the Solway Firth. But the story of the loss and recovery of the MS. shall now be given in Simeon of Durham's own words (*Hist. Eccl. Dunelm.*, lib. ii. capp. xi, xii; ed. Arnold, Rolls

Series, i. 64-68): 'Ergo ad ostium fluminis quod Dyrwenta vocatur, omnes simul, episcopus, et abbas, et populus conveniunt. Ibi navis ad transponendum paratur. . . . Continuo venti mutantur, fluctus intumescentes elevantur, et quod nunc erat tranquillum, mare fit tempestuosum; navisque iam non valens gubernari huc et illuc inter fluctivagas iactabatur undas. . . . Qua tempestate dum navis verteretur in latera, cadens ex ea textus Evangeliorum auro gemmisque perornatus, in maris ferebatur profunda. . . . Arrepto itaque gubernaculo, navim ad littus et ad socios retorquent, et continuo flantibus a tergo ventis illuc sine aliqua difficultate perveniunt.' Eventually God appears in a dream to one of the seven bearers of the shrine, named Hunred: 'Cuidam namque illorum, videlicet Hunredo, per visum assistens, iussit ut aestu maris recedente, codicem qui de navi, ut superius dictum est, medias ceciderat in undas quaererent, fortassis enim, contra hoc quod ipsi sperare possent, Deo miserante invenirent. Nam et de illius libri amissione, maxima illorum mentes perturbaverat moestitia. . . . Confestim somno expergefactus, visionem se vidisse narravit, moxque aliquos e sociis ad mare, quod erat vicinum, librum quem amiserant quaesituros misit. Per id quippe temporis in locum qui Candida Casa, vulgo autem Huuiterna vocatur, devenerant¹. Itaque pergentes ad mare, multo quam consueverat longius recessisse conspiciunt, et tribus vel eo amplius milliariis gradientes, ipsum sanctum Evangeliorum codicem reperiunt, qui ita forinsecus gemmis et auro sui decorem, ita intrinsecus literis et foliis priorem praefererat pulchritudinem, ac si ab aqua minime tactus fuisset².'

¹ But we are not told how long a time had elapsed since the loss of the volume, nor how they had reached Whithern.

² Waring (p. xxviii) quotes Sir Frederick Madden (Ellis, *Letters of Eminent Literary Men*, Camden Society, p. 268): 'The stains on the vellum I believe to have been occasioned by sea-water when the book was brought from Lindisfarne [*sic*]. It was no doubt secured tightly in a *theca*, or with clasps, and the stains exhibit just the appearance that water would make in oozing by force through a

minute aperture.' Thompson says, however (*op. cit.*): 'With regard to the tradition of its immersion in the sea, it is difficult to believe that such an accident really happened. The MS. is unusually fresh and clean, and shows no trace of injury beyond a few stains, which may or may not have been caused by sea-water. It is, however, possible that it was wrapped securely in skins or some such waterproof material, and thus escaped without damage, if it was actually washed overboard.' In a recent communication to me, Sir E. M.

Returning with the volume, they find a bay ('rufi coloris') horse: 'Adiungentes itaque caballum vehiculo, quod illum coelestem thesaurum theca inclusum ferebat, eo securius per quaelibet loca ipsum sequebantur, quo a Deo sibi proviso equo ductore utebantur. Porro liber memoratus in hac ecclesia quae corpus ipsius sancti partis habere meruit, usque hodie servatur¹, in quo nullum omnino, ut diximus, per aquam laesionis signum monstratur². Quod plane et ipsius sancti Cuthberti, et ipsorum quoque meritis qui ipsius libri auctores extiterant, gestum creditur, Eadfridi videlicet venerandae memoriae episcopi³, qui hunc in honorem beati Cuthberti manu propria scripserat, successoris quoque eiusdem venerabilis Ethelwoldi, qui auro gemmisque perornari iusserat, sancti etiam Bilfridi anachoritae, qui vota iubentis manu artificii prosecutus, egregium opus composuerat. Erat enim aurificii arte praecipuus. Hi pariter amore dilecti Deo confessoris et pontificis ferventes, suam erga ipsum devotionem posteris omnibus innotescendam hoc opere reliquerunt.'

Apparently, Simeon had our MS. before him when he wrote; at all events, his statements seem clearly to refer to it. Such being the case, I am at a loss to understand the remark of Thompson (*op. cit.*): 'On the other hand, the story which is told by Simeon of Durham may have originally referred to some other volume, lost at sea, in the way described, and afterwards recovered.' Evidently Simeon did not think so, at least⁴.

It looks, too, if we interpret Aldred's entry in the light of Simeon's statement, as though Ethilwald had done nothing to the book with his own hands, in spite of Aldred's 'hit ūta giðrȳde

Thompson says: 'I do not think the *theca* would have been water-tight, and therefore some such additional wrapping would have been necessary.'

¹ In the fourteenth century it appears in the inventories of Lindisfarne as 'Liber S. Cuthberti qui demersus erat in mare,' according to Raine, *History and Antiquities of North Durham*, 1852, pp. 93, 105, quoted by Thompson, *op. cit.*

² This statement should be carefully compared with the views of Madden and Thompson.

³ Does this mean that Eadfrith

wrote it after he had become bishop? It would then have been written between 698 and 701. It is usually assumed that he wrote it previous to assuming the episcopal office.

⁴ Sir E. M. Thompson now explains: 'What I meant was that, though Simeon had our MS. before him, and believed it to be the book that went overboard, the *tradition* originally might have referred to another book, and have been shifted to our MS. even before the time of Simeon.'

and gibelde, suā hē uel cūðæ,' since Simeon merely remarks that he commanded Billfrith to do what he did. The two statements about Billfrith, Latin and Old English, should be carefully compared ; their agreement is striking.

It now appears probable that the original from which the Durham Book was copied belonged to Naples. The proof has been furnished by Dom G. Morin, and the whole argument is thus clearly presented by Samuel Berger, *Histoire de la Vulgate* (Paris, 1893), pp. 39-41 :

‘Une découverte toute récente est venue rapprocher encore le texte northumbrien de l’Italie. Elle est due à un religieux bénédictin de Maredsous, en Belgique, Dom G. Morin. Chose étrange, ce n’est pas le nom de Rome qui a été prononcé à cette occasion, c’est celui de la ville de Naples¹.

‘En tête de chacun des Évangiles, dans le *Book of Lindisfarne*, aussi bien que dans un autre manuscrit anglo-saxon qui paraît du IX^e siècle (M. Br. I. B. vii) et qui porte, au folio 15 v^o, la signature: *Æthelstan cyng*, on trouve l’énumération d’un certain nombre de fêtes ou de cérémonies pendant lesquelles, assurément, on lisait des leçons de cet Évangile. Ce texte liturgique n’est autre chose que le calendrier de l’église à laquelle appartenait le manuscrit primitif, celui sur lequel le *Book of Lindisfarne* a été copié. Or, parmi le très petit nombre de fêtes des saints, nous trouvons la fête de saint Janvier, précédée du jeûne de la veille, et la fête de saint Vit ; nous voyons la dédicace d’une église: *In dedicatione basilicæ Stephani*. Or chacun sait que saint Janvier est le grand saint local de Naples ; saint Vit y fut honoré avant d’être transporté à Saint-Denis et de là à Prague, et la cathédrale de Naples s’appelait *basilica Stephani* ou la *Stephania*, en l’honneur de son deuxième fondateur, l’évêque Étienne I^{er}, vivant après l’an 500. Nous avons du reste un autre calendrier ancien du diocèse de Naples, et il concorde de tous points avec notre texte liturgique. Celui-ci est donc bien napolitain.

‘Mais quelle relation y a-t-il entre l’église de Naples et la Northumbrie ? La réponse est facile à donner. Nous laissons la parole à Dom Morin :

“En 668, le Grec Théodore et l’Africain Adrien furent envoyés en Angleterre avec l’Anglo-Saxon Benoît Biscop, afin de travailler de concert à l’organisation définitive de la chrétienté dans ce pays.

¹ *La Liturgie de Naples au temps de S. Grégoire. Revue bénédictine*, t. viii, 1891, p. 481.

Or cet Adrien était abbé d'un monastère près de Naples, appelé par Bède *monasterium Nisidanum*. Mazzochi a identifié ce lieu avec la petite île de Nisita, entre Naples et Pouzzoles, la *Nesis* des anciens, mentionnée par le *Liber pontificalis* parmi les donations faites par Constantin à l'église de Naples."

'Il y eut effectivement dans cette île un monastère qui a laissé çà et là quelques traces dans l'histoire du VII^e au XIII^e siècle.

'Mais ce n'est pas tout. Un des premiers soins du vieil archevêque Théodore, après son installation à Canterbury, fut de parcourir l'une après l'autre les diverses provinces de l'île confiée à ses soins, accompagné et secondé en tout par l'abbé Adrien¹. Ils arrivèrent ainsi jusqu'à la métropole celtique de Lindisfarne, dont le prélat voulut consacrer lui-même la cathédrale en bois, bâtie par l'évêque Aïdan. Si Théodore avait bien apporté avec lui un Homère qu'il lisait sans cesse, on n'aura pas de peine à admettre qu'Adrien de son côté s'était muni des livres liturgiques qu'il estimait devoir être utiles aux églises et communautés monastiques de l'Angleterre. Parmi ce bagage littéraire il a pu se trouver quelques manuscrits des Évangiles provenant de Naples.

'Si notre calendrier est de Naples, comme on ne saurait en douter, le texte des Évangiles qu'il accompagne est-il nécessairement aussi napolitain? Oui sans doute, car on ne peut guère admettre que l'on ait interpolé ainsi un manuscrit en quatre endroits différents, et les notes liturgiques qui sont sur les marges sont d'accord avec le calendrier. Cela ne veut pas dire qu'entre Naples et Lindisfarne notre texte n'ait pu éprouver plus d'une altération. On en jugera par les profondes différences qui séparent le *Book of Lindisfarne* du manuscrit d'Æthelstan, qui paraît pourtant copié sur lui. On se souvient que, dans le *Codex Amiatinus*, les Évangiles sont en dehors des traditions ordinaires et forment groupe, à tous égards, avec les manuscrits northumbriens. Il est donc difficile de ne pas admettre que Ceolfred a eu le manuscrit du moine Adrien sous les yeux. La chose paraîtra beaucoup plus naturelle quand on considérera qu'il a eu également devant lui un des manuscrits de Cassiodore. Vivarium, le couvent de Cassiodore, était en Calabre. C'est donc du sud de l'Italie que sont venus plusieurs des textes les plus importants de l'Angleterre. Ce résultat ne manque pas d'intérêt.'

¹ Bède, *Hist. Eccl.*, iv. 2 : *Moxque peragrata insula tota . . . per omnia comitante et cooperante Hadriano disseminabat.*

The argument may be thus summarized: Certain saints are peculiarly Neapolitan—St. Januarius, St. Vitus, and St. Stephen. St. Januarius is known to all the world by the alleged liquefaction of his blood at certain times; the cult of St. Vitus spread from Naples to St. Denis and to Prague; St. Stephen is not the proto-martyr, but the bishop Stephen I, the second founder of the cathedral of Naples. These saints are all mentioned in a calendar prefixed to the Gospel of Matthew (Skeat, p. 23); hence the calendar, and accordingly the Gospels, must have been copied from a Neapolitan manuscript. As to the mode of transmission, Abbot Hadrian, to whom, in conjunction with Archbishop Theodore, so much of English culture in the seventh and following centuries is due, had been the abbot of the monastery on the little island of Nisita, between Naples and Pozzuoli, or, at all events, of some monastery ‘quod est non longe a Neapoli Campaniae’ (Bede). What more probable than that, on his visit with Theodore to Lindisfarne, he should have brought with him the original of the Durham Book?

On the general subject of the transmission of copies of the Scriptures between Italy and England, much interesting information may be found in White’s *The Codex Amiatinus and its Birth-place* (*Studia Biblica et Ecclesiastica*, Oxford, 1890, ii. 273 ff.). Wordsworth and White say of the Durham Book (*Novum Testamentum secundum Editionem Sancti Hieronymi*, Oxford, 1889, Praefatio, p. xiv): ‘Cum Amiatino maxime concordat, sed manu Anglica non Italica scriptus est.’

The first complete edition of the Northumbrian Gloss was by Bouterwek, in 1857: *Die vier Evangelien in Alt-Nordhumbrischer Sprache*, Gütersloh, 1857; and *Screadunga*, Elberfeld, 1858; the latter merely containing the prefaces to the Gospels. The introduction to this edition is still valuable in parts; on the other hand, the edition is nearly worthless, because of the changes made by Bouterwek in the text.

Another edition, Latin as well as Old English, was by Stevenson and Waring, nos. 28, 39, 43, and 48 of the Surtees Society Publications, appearing respectively in 1854, 1860, 1863, and 1865. Waring’s Preface and Prolegomena (in his *St. John*) may be read with profit, and have been analyzed at considerable length by Skeat, Preface to *St. John*, pp. xvii, xviii. This edition, while measurably correct, is inferior in accuracy to the next.

The best edition is that by Skeat, *The Holy Gospel, in Anglo-Saxon, Northumbrian, and Old Mercian Versions*, Cambridge, 1871, 1874, 1878, and (*Matthew*) 1887, the latter having been previously, and less satisfactorily, edited by Kemble and Hardwick. The Latin text, which differs from that on which the Rushworth and West Saxon versions are based, is here printed. This edition leaves little to be desired, though my own collation, made in 1882, shows occasional errors. It is upon Skeat's edition that my Glossary (see p. xlv) is based, my corrections having been silently incorporated.

Portions of the gloss have been incorporated into various manuals: Matt., chaps. 2 and 3, in Kluge's *Angelsächsisches Lesebuch* (Halle, 1888), pp. 35-40; Matt., chaps. 6-8, in Sweet's *Second Anglo-Saxon Reader* (Oxford, 1887), pp. 124-150 (alternately with the Rushworth version); and Matt. 25. 31-46 in my *First Book in Old English* (second edition, Boston, 1895), pp. 256-8.

Henshall, in his *Etymological Organic Reasoner* (London, 1807) prints, together with the Gothic Gospel of Matthew, 5. 15 to 27. 66, the corresponding portions (omitting what the Gothic omits) of the Durham Book. To these he prefixes the account of the scribes. The text of both the Gothic and the Northumbrian is accompanied by a version upon the opposite page. One or two specimens of the version will be amusing, if not instructive.

Of the Northumbrian :

Matt. 10. 41. He that haves a wizard in the name of a wizard, has the meed of a wizard; and he that has a soothfast in the name of a soothfast, has a soothfast's meed.

11. 13, 14. For that all the wizards and the aye witnessed until John. If ye will nab it, this is Elias he that toward was.

Of the Gothic :

Matt. 6. 18, 19. That not beseen art thou men fasting, but Dada thine the him in foulness, yea Dada thine whoso seeth in foulness upgives thee. Not hoardeth you hoards on earth, there mould and gnat frowardeth, yea there thieves up-grubb yea liften.

It is needless, after the foregoing, to say that Henshall's texts are inaccurately printed.

As a specimen of the language, the Lord's Prayer (Matt. 6. 9-13) is here given, in addition to the entries above: 'Fader ūser¹ ðū

¹ The MS. has 'urer,' but this is clearly a mistake.

arð (*vel* ðū bist) in heofnum (*vel* in heofnas), sīe gehālgad noma ðīn. Tōcymeð rīc ðīn. Sīe willo ðīn, suā is in heofne and in eorðo. Hlāf ūserne oferwistlic sēl ūs tō-dæg. And forgef ūs scylda ūsra, suā uō forgēfon scyldgum ūsum. And ne inlād¹ ūsīh in costunge, ah gefrīg ūsīch² frōm yfle.' As this is a gloss, of course the entries on p. xlv present the language under its more natural aspect.

THE RUSHWORTH VERSION OF THE GOSPELS.—This version was made by two persons, Farman and Owun, probably in the tenth century, and the gloss at all events after the Lindisfarne gloss (see below). It falls into two tolerably distinct parts, a translation and a gloss. The translation is of the Gospel of Matthew; the gloss, of the other three Gospels.

The translation is independent; the gloss is a modified transcript of that in the Lindisfarne Gospels. Farman wrote the whole of the translation, together with the gloss from the beginning of Mark through the word *hleonadun* ('discumbebant') in chap. 2. v. 15 of that Gospel, and John 18. 1-3.

The Latin text was written by a scribe named Macregol, who appears to have died in 820. Waring says (Preface to *St. John*, p. 1): 'The age of the volume can hardly be fixed with any certainty; Astle asserts that the text was written towards the latter end of the seventh, and the interlineary gloss some time in the tenth century; and Wanley affirms the book to have been the property of the Venerable Bede, remarking at the same time that it appears older than the Lindisfarne Gospels. Dr. O'Connor, however, has discovered, in the Irish Annals of the year 820, the death of a scribe named "Macregol [*dele this word*], Mac Riagoil, nepos Magleni, scriba et episcopus abbas Biror (hodie Birr in Comitatu Regio in Hibernia), periit.'" For O'Connor we should read O'Conor. In the latter's *Annales Ultonienses*, under the year 821 (*Rerum Hibernicarum Scriptores*, iv. 203), we read: 'Mac Riagoil, nepos Magleni, Scriba, 7 Eps, Ab. Biror [Abbas Birræ], periit.' In his *Annales IV Magistrorum*, under 820 (*ib.* iii. 324): 'Mac Riagalus O'Magleni Scriba, Episcopus, et Abbas Birrensis [with others] obierunt.' Compare O'Conor's remarks on the Rushworth MS. in I. ccxxix-ccxxxv. In the *Annals of Ulster* (Irish Record Publications), edited by Hennessy, 1887, i. 315,

¹ The Latin here, differing from the Vulgate, is in the order, 'ne inducas nos.'

² 'Usich' occurs only here; the usual forms are 'usic,' 'usig,' and 'usih'; 'usih' may be regarded as the norm.

the translation of the Irish is 'Macriaghoil Ua Magleni, a scribe and bishop, abbot of Biror, died.' We learn that Birr, or Parsonstown, was the seat of a great school in the time of St. Brendan (O'Curry, *Manners and Customs of the Ancient Irish*, ii. 76).

The MS. is in the Bodleian Library at Oxford, and is marked Auct. D. ii. 19 (formerly D. 24, No. 3946). It now consists of 169 leaves of thick vellum, measuring 14 by 10½ inches, but is incomplete, eleven leaves having been lost. The missing portions are all in the Gospel of Luke: chap. 4, latter part of v. 29, to chap. 7, v. 38 (eight leaves); chap. 10, from v. 19 to part of v. 38 (one leaf); and chap. 15, part of v. 13, to chap. 16, part of v. 25 (two leaves).

The MS. has been described by Wanley in his *Catalogus*, pp. 81, 82, and by Waring (after Westwood) in his *St. John*, pp. xlvii-lii. Facsimile plates, with description, are published by Astle, *The Origin and Progress of Writing*, tab. xv; Westwood, *Palaeographia Sacra Pictoria*, Plate 44, and *Facsimiles of the Miniatures, &c.*, Plate 16; and in the *Palaeographical Society Facsimiles*, Series I, vol. ii, Plates 90 and 91.

There are three entries in the MS. from which we derive our information concerning the persons engaged in its composition, and each entry is by a different person. On the last page of the MS., and in the last two of six nearly square compartments, occurs the following, from which we gather that the scribe of the Latin text wrote his name both Macregol and Macreguil: 'Macregol dipinexit hoc euangelium. Quicumque legerit et intelligerit istam narrationem, orat pro Macreguil scriptori.'

The Gospel of John ends on the first page of the last leaf. At the bottom of the preceding page is this entry in Owun's handwriting: 'Ðe mīn brūche, gibidde fore Owun, ðe ðās bōc glōsde, Færmen ðām prēoste æt Harawuda.' This may be translated (it is the book which is supposed to be speaking): 'Whoever makes use of me, let him pray for Owun, who glossed this book, for Færman the priest at Harewood.' Here two points deserve notice: the use of *ðe* in the sense of 'whosoever,' and the construction of *Færmen*. The former, though very unusual, if not quite unprecedented (cf. *Runic Poem* 8, though this is not quite parallel: 'Wēn ne brūceð þe can wēana lýt'), occasions no trouble. As to the latter, while it is perfectly clear that *Færmen* is a dative, it is not so certain what the implied 'for' or 'to' is meant to refer to. Shall we understand (1) 'and for Færman,' i.e. 'Pray for Farman';

or rather (2) 'who glossed this book for Færman'? Waring interprets according to the former, Skeat (*St. John*, p. xi) according to the latter of these hypotheses.

At the bottom of the next page, namely, the penultimate page of the MS., occurs the following: 'Hæfe nū bōc āwritne; brūca mið willa, symle mið sōðum gilēafa. Sibbisēghwām leofost.' This must be read: 'Have now a written book; use it with joy [cf. *willum* = 'voluptatibus,' Lind. Lk. 8. 14], always with true faith. Peace [Love?] is dearest to every one.' This passage may be regarded as a poetical distich, the first line ending with *willa*. The alliterative words of the first line will then be *b* and *w* alternately, and of the second line *s* and *l*, the former occurring twice in the first hemistich.

It must be noted that these two entries occur at the bottom of successive pages, and are not necessarily to be read as continuous. This fact will be more evident from Waring's description (*St. John*, p. 1): 'The two last pages of St. John's Gospel are enclosed in elaborate borders of tessellated and interlaced Irish ornament; beneath those of the lower margins, Owun, the second glossist, has recorded his own name and that of his fellow-labourer Farman.' This must be borne in mind, since Waring endeavours to make verse of the first entry, which it will scarcely bear, and Wanley, Waring, and Murray connect the two entries syntactically. Thus Wanley renders: 'Fermenni Presbyteri Harawudensis gratia, iam tandem codicem perscripsit' [1]. Waring has: '... for Færmen the priest at Harewood (who) has now written this book.' Dr. Murray also (*Athenaeum*, April 3, 1875), having only Waring's incomplete representation of the text, rendered it: 'For Farman the priest at Harwood (I) have now written the book'; but, on seeing the correct text, pointed out that *hæfe*, like *brūca*, is in the imperative mood (see Skeat, *St. John*, p. xiv, note). That the two passages are not syntactically connected is clear the moment we are sure that *hæfe* cannot possibly be the indicative present first singular, but must be the imperative singular. This will be perfectly evident to any one who compares, in the Rushworth version, the *hæfe* of Matt. 18. 26, 29, and of Luke 14. 18, 19, with the *hafo* of Luke 11. 6; 12. 17; 14. 18, 19; John 4. 17, 32; 5. 7, 36; 8. 26, 49; 10. 16, 18; 16. 12; 19. 10¹. In truth, the second entry might have stood in any religious or theological book, as is indicated by

¹ But 'hæfo,' John 19. 10; 'hæfe,' John 19. 11.

the gnomic character of the tag, 'Sibb is ēghwām lēofost'; while the first has specific reference to this particular book.

There remains one other entry to consider. The Latin entry is by the scribe of the Latin text, Macregol, and occurs at the close of the whole book. The one we have been examining is in the hand of the second glossator, Owun, and is at or near the end of John's Gospel. That which is now to engage our attention is by Farman, and is at the end of the Gospel of Matthew. It reads: 'Farman¹ presbyter pās bōc þus glēosedē; dimittet ei Dominus omnia peccata sua, si fieri potest apud Deum.' I follow the readings of Wanley, Waring, and of Skeat in his *St. Matthew*, p. 245; in his *St. John*, p. 188, he has *glāsedē*. This may be translated: 'Farman the priest glossed this book in this manner (*þus*); may the Lord forgive him all his sins, if with God this can come to pass.'

From the foregoing it might be supposed that Farman glossed Matthew, and Owun the other three Gospels; but, as we have already seen, this is not quite true; for Farman's hand continues to Mark 2. 15, and is also found in John 18. 1-3. However, the character of his work changes after the end of Matthew; it is no longer a translation, but a gloss, following that of the Lindisfarne Gospels, and somewhat modifying it. It was Dr. Murray who discovered the true relation existing between the various parts, and published his results in the *Academy* for Nov. 21, 1874. His conclusions may be stated in his own words: 'Thus we really have in the Rushworth version three distinct portions: (1) Matthew, and John 18. 1-3, in which Farman gives us his independent Southern gloss; (2) Mark 1. 1-2. 15, in which he southernizes the Lindisfarne; and (3) Owun's—all the rest—which is Lindisfarne almost pure and simple. I suppose Farman was, say a Midland man, who set himself to gloss the Gospels in his monastery; when he had got to the end of Matthew, the brotherhood was joined by Owun, a Northumbrian, who seeing Farman's work, told him of the Lindisfarne gloss already in existence, and offered to borrow the MS. for him. On receiving it, Farman began to copy it in for his St. Mark, southernizing the grammar as he went on; but soon getting disgusted with this mere mechanical work which any copyist could do, he stopped short in the middle of a verse, and said, "See here, Owun, this is simple transcription which you can

¹ The second syllable represented by a Runic character.

do as well as I; you go on copying this, and let me spend my time in some more original work." Owun obeyed, and simply followed the Lindisfarne through the rest of the book. Some such theory as this accounts satisfactorily for the whole circumstances. The three verses done by Farman again at the beginning of John 18 are very remarkable. Here in the midst of Owun's servile following of the Lindisfarne, the old glosser takes up the pen for an instant, and gives us three verses of fine idiomatic Saxon, not like his Mark a southernizing of the Lindisfarne, but like his Matthew, a totally independent version.'

Waring gives some criteria of the whole of Farman's work (pp. cvii-cviii), which deserve transcription: '1st. The portion glossed by Farman is marked by accentuation, which is entirely rejected by the second hand. 2nd. The handwriting and orthography are unmistakably different from those employed in the other three Gospels, and reappear only once again, in John 18. 1-3; a sufficient proof that the two scribes were contemporaries. 3rd. The letter *þ* is freely employed in the R. gloss as far as St. Mark (2. 15), while in the rest of that rendering, and throughout the gloss of L. [Lindisfarne], that character is wholly excluded, except in the contractions *þ* and *þte*: *k* also is freely used, *th* occasionally, *q* appears twice (Matt. 2. 1; 25. 39). 4th. *E* prevails in the inseparable particles *be* and *ge*, contrary to the itacism in the remainder of the gloss. 5th. The diphthongs *ea*, *eo* are of constant occurrence, their substitutes *a* and *e*, almost universal in the rest of the version, are here not prominent; *ðanne* is also frequently written for *donne*. 6th. The regular form of the infinitive in *-an* is normally employed by this glossist, and the personal terminations *-st*, *-ð* generally supersede the North Anglian *-es*. 7th. Substantives of Rask's 1st declension are here given in their proper forms. 8th. *Discipuli* is usually rendered by *leorneras*, a vocable not employed in any other part of R., or in L.: here also, and nowhere else in both glosses, *ecce* is translated *sihðe*, a word used in the same sense by the glossist of the Cotton [Vespasian] Psalter.'

As bearing upon the question of dialect, it should be observed that Harewood, or Harwood, where Farman was priest, was in the West Riding of Yorkshire, nearly as far north as York, and therefore well within the Northumbrian territory. Moreover, the name *Farmannus* occurs in the Northumbrian *Liber Vitae* (p. 45), which

anciently was accustomed to lie on the high altar of the Cathedral of Durham. However, Dr. Murray thinks that 'the Monastery of Harwood, in the West Riding of Yorkshire, was near enough the Mercian border to include inmates of Midland as well as Northern extraction' (*Athenaeum*, *ubi supra*). However, if Farman was a priest, there is no necessity for postulating a monastery at all; and indeed I can find no evidence that there ever was a monastery at Harewood. On the other hand, the church of All Saints there is apparently of great antiquity; see Allen, *History of the County of York*, London, 1831, vi. 137 ff.). However, in Jones' *History and Antiquities of Harewood* (1859), I find no note of any church before the Conquest. According to Dugdale's *Monasticon* (ed. Caley, Ellis, and Bandinel, vi. 201, 207) the rectory, lands, &c., of the church of All Saints were annexed to Bolton Priory after 1151. In the reign of Henry VIII the *firma rectoris* amounted to £38 16s. 2½d. (Dugdale).

As to the date, Skeat's opinion is (*St. Mark*, p. xii): 'The gloss [i. e. both Farman's and Owun's parts] may be referred to the latter half of the tenth century.' On the other hand, Brown (see *infra*) would assign Farman's portion to a period antecedent to the decay of Latin studies to which Alfred testifies.

A glossary of Owun's part has been published by Lindelöf (*Acta Societatis Scientiarum Fennicae*, tom. xxii. no. 5), Helsingfors, 1897; see my notice in *Journal of Germanic Philology*, i. 264.

A grammatical treatise on the language of the Rushworth Matthew was published by Professor E. M. Brown, of the University of Cincinnati, in 1891-2. The work consists of two parts, the first treating of stem vowels, under the title *Die Sprache der Rushworth Glossen zum Evangelium Matthäus und der Mercische Dialect*, Göttingen, 1891; the second, discussing the remaining vowels, the consonants, and inflection, was published in English as *The Language of the Rushworth Gloss*, &c., Göttingen, 1892.

On p. 81 of Part I, after pointing out certain phonetic peculiarities of his text, he adds: 'It is true that these peculiarities give no sharp outlines to Mercian, yet they sufficiently characterize it as a dialect, and not merely as Northumbrian modified by West Saxon scribes, or the reverse.' And on p. 90 of Part II he remarks: 'The evidence afforded by the vowel system . . . that the language of the gloss in question occupies an intermediate and independent position between the Northumbrian dialect on one

side, and the dialects of Wessex and Kent on the other, is still further confirmed by the preceding examination.' This view must accordingly be accepted as valid, in the existing state of our knowledge, for the translation of Matthew.

The editions of the Rushworth Gloss are by Stevenson and Waring, and by Skeat; for these see under the Northumbrian Gloss above. The latter contains a collation of the Rushworth Latin text with that of the Lindisfarne. Besides, the Gospel of Mark, Latin and Old English, was edited by Bouterwek in his *Screadunga*, pp. 31-65. Matt., chaps. 2 and 3, were reprinted by Kluge, *Angelsächsisches Lesebuch* (Halle, 1888), pp. 35-40; Matt., chaps. 6-8, by Sweet, *Second Anglo-Saxon Reader* (Oxford, 1887), pp. 125-151 (alternately with the Northumbrian gloss); Matt. 25. 31-46 in my *First Book in Old English* (second edition, Boston, 1895), pp. 260-262.

The Lord's Prayer is as follows: 'Fæder ūre, þū þe in heofunum earð, bēo gehālgad þīn noma. Cume tō þīn rīce. Weorþe þīn willa, swā-swā on heofune, swilce on eorþe: Hlāf ūserne (*vel* ūre) dæghwæmlicu (*vel* instōndenlice) sēl ūs tō-dæge. And forlēt ūs ūre scyldes, swā-swā wē ēc forlēten þāem þe scyldigaþ¹ wið ūs. And ne gelæt (*vel* gelæde) ūs in costunga², ah gelēse ūs of yfle.'

THE WEST SAXON GOSPELS.—These are supposed to date from about the last decade of the tenth century. Three of the MSS.—the Corpus, the Bodley, and the Cotton Otho—are thought to be nearly coeval with the translation; the others are later. There is no clue to the authorship of the version. In the best MS., the Corpus, there stands at the end of Matthew's Gospel this note: 'Ego Ælfricus scripsi hunc librum in Monasterio Baðponio et dedi Brihtwoldo preposito' (figured in Astle, *Origin and Progress of Writing*, tab. xx. 7). Nothing further is known of this Ælfric, nor of Brihtwold. This entry, taken in conjunction with the fact that the MS. contains certain legal documents connected with Bath—though these are considerably later—renders it *possible* that the version, as well as this particular copy, was executed at or near Bath.

There are in all seven MSS., to which the approximate dates, according to conjecture, are here assigned:

1000. MS. CXL (formerly S. 4) of the Library of Corpus Christi College, Cambridge; known as Corp.

¹ MS. '-at.'

² MS. 'constunga.'

1000. MS. Bodley 441 (formerly NE. F. 3. 15) of the Bodleian Library, Oxford; known as B.

1000. MS. Cotton Otho C. 1 of the British Museum; known as C.

1000-1050. The Lakeland fragment of four leaves, in the Bodleian Library, Oxford; known as L.

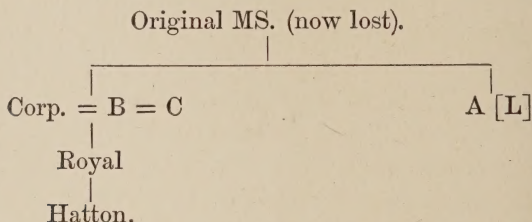
1050. MS. II. 2. 11 of the Cambridge University Library; known as A.

1150. MS. Bibl. Reg. I., A. xiv of the Royal Library, British Museum; known as Royal.

1175. MS. Hatton 38 (formerly 65) of the Bodleian Library, Oxford; known as Hatton.

Facsimiles of the MSS., with description, may be found in Westwood, *Palaeographia Sacra*, Plate 45.

The genealogy of the MSS. may be thus indicated, according to Skeat, Preface to *St. Luke*, p. x:



MSS. Corp. and A are complete. B has lost twelve leaves, which were doubtless supplied under the direction of Archbishop Parker, in the sixteenth century. The missing text was copied from the Corpus; for details see Bright's *St. Luke*, pp. xv, xvi. C has lost the whole of Matthew, much of Mark, Luke 24. 7-29, and John 19. 27-20. 22, besides slighter injuries to these two Gospels. Royal and Hatton lack Luke 16. 14-17. 1. The Lakeland fragment, which is related to A, contains only John 2. 6-3. 34; 6. 19-7. 10.

The Gospels as a whole have been published five times: in 1571, 1665, 1842, 1865, and 1871-1887. The editions are these:

1571. John Foxe [and Archbishop Parker], *The Gospels of the Four Evangelistes*. London.

'The text is a more or less faithful impression of MS. B, with some slight use of MS. A, from which the rubrics are also taken. There is an English text in the margin which is "chiefly from the Bishop's Translation only here and there accorded to the Saxon"'

(Bright, p. xvii). Probably Foxe furnished only the Introduction, addressed to Queen Elizabeth.

1665 (also issued at Amsterdam, 1684). Junius and Marshall, *Quatuor D. N. Jesu Christi Euangeliorum Versiones per antiquas duas, Gothica scil. et Anglo-Saxonica*. Dordrecht.

According to Marshall (p. 490), Junius had collated Foxe and Parker's edition with its original, the Bodley MS., and also with Corp., A, and Hatton, and had delivered his collation over to Marshall, with permission to accept or reject what he chose. Besides this collation, Marshall tells us (p. 491) that he himself made use of excerpts from the Lindisfarne and Rushworth Glosses. Where he adopts a reading from these glosses, however, he is careful to print it in square brackets. 'Marshall's notes contain many discriminating observations upon the version, and the relation of its readings with Latin texts, particularly with the Codex Bezae. He has also added observations upon the rubrics' (Bright, p. xviii).

1842. Benjamin Thorpe, *Da Halgan Godspel on Englisc*. London. 'This edition is said to be based upon the Cambridge MS., with occasional readings from the Corpus MS. The Bodley and Cotton MSS. were also consulted. The short preface is very misleading, the estimates there given of the editions of Parker and Marshall cannot be allowed to be correct. . . . Mr. Thorpe's edition is really a revised edition of Marshall's, and should have been so described. It is a valuable and useful edition because it is free from mistakes, and because the readings can always be defended; but it is uncritical in the sense that the MS. authorities are not given' (Skeat, *St. Mark*, pp. xvi-xvii).

'This edition was reprinted by Louis F. Klipstein: New York, George P. Putnam, 1848; and from it Professor Hiram Corson introduced St. John's Gospel into his *Hand-Book of Anglo-Saxon and Early English*, New York, Holt and Williams, 1871' (Bright, p. xviii).

1865. Bosworth and Waring, *The Gothic and Anglo-Saxon Gospels in parallel columns, with the Versions of Wycliffe and Tyndale*. London.

'Bosworth takes his text from the Corpus MS., and in so far marks an advance upon the work of the preceding editors; the critical value of his edition is, however, impaired by the modification

of the orthography in accordance with MS. A, and by the lack of apparatus to indicate the construction of the text and the variant readings' (Bright, pp. xviii-xix).

1871-1887. Skeat, *The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions, synoptically arranged, with collations exhibiting all the versions of all the MSS.* Cambridge.

This is the standard edition. The Corpus and Hatton texts—the best and the latest—are printed side by side. At the foot of the Corpus are given the variants from B, C, and A; and at the foot of the Hatton are those from the Royal.

The Matthew of this edition was originally edited by Kemble and Hardwick, and printed, after the former's death, in 1858; but this volume stood in need of revision, and Skeat's new edition was published in 1887, the three preceding Gospels having appeared respectively in 1871, 1874, and 1878.

Besides the foregoing, the Gospel of Luke has been separately edited by James W. Bright (Oxford, 1893), with notes and a glossary. To his Introduction, and to those prefixed by Skeat to the several Gospels, especially Mark, the student is referred for further details.

A grammatical study of the text of the twelfth century MSS., exhibiting its Kentish peculiarities, was published by Reimann as *Die Sprache der Mittelkentischen Evangelien*, Berlin, 1883. A glossary of the Corpus text—Latin-Old English, and Old English-Latin—has been prepared by Dr. M. A. Harris, as part of a doctoral thesis at Yale University, and is in course of publication.

In order to illustrate the difference between this version and Ælfric's rendering, I subjoin extracts from the latter and the Corpus text, expanding the contractions of the Corpus MS., and otherwise editing it like the Ælfric. To these are subjoined the Vulgate Latin. The first extract is Matt. 2. 21-23 (see p. 140 of this book):

Corpus.

Hē arās ðā, and onfēng þæt cild and his mōdor, and cōm on Israhela land. Ðā hē gehyrde þæt Archelaus rixode on Iudea þeode for ðæne Herodem, hē ondred pyder tō farende (A.

Ælfric.

Hē ðā arās, swā-swā se engel him bebed, and feroðe þæt cild mid þære mēder tō Israhela lande. Þā gefrān Ioseph þæt Archelaus rixode on Iudea lande æfter his fæder Herode, and ne

faranne). And, on swefnum gemynegod, hē fērde on Galileisce dāelas. And hē cōm þā and eardode on þære ceastre ðe is genemned Nazareth, þæt wære gefylled þæt gecweden wæs purh ðone witegan : Forþamðe hē Nazarenisc byð genemned.

dorste his nēawiste genēalācan. Þā wearð hē eft on swefne gemynegod þæt hē tō Galilea gewende. . . . Þæt cild ðā eardode on þære byrig þe is gehāten Nazareth, þæt sēo witegung wære gefylled, þe cwæð þæt hē sceolde bēon Nazarenisc geciged.

Qui consurgens, accepit puerum et matrem eius, et venit in terram Israel. Audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo, timuit illo ire; et admonitus in somnis, secessit in partes Galilaeae. . . . Habitavit in civitate quae vocatur Nazareth, ut adimpleretur quod dictum est per prophetas: Quoniam Nazaraeus vocabitur.

The other is Matt. 26. 31-35 (see p. 173):

Corpus.

Ðā sāde se Hælend heom; Ealle gē wurpað genntrēowsode on mē on þysse nihte. Hit ys awriten: purh þæs hyrdes slege byð sēo heord tōdrāfed. Witodlice, æfter-þām-þe ic of dēape arise, ic cume tō ēow on Galilea. Þā andwyrde Petrus him, and þus cwæð: Ðeah-þe hig ealle geuntrēowsion on þē, ic nāfre ne geuntrēowsige. Þā cwæð se Hælend: Sōð ic secege þē þe on pissere nihte, ærþamþe cocc crāwe, priwa þū wiðsæcst mīn. Ðā sāde Petrus him: Witodlice, þeah-þe ic scyle sweltan mid þē, ne wiþsace ic þīn. Gelice þām cwædon ealle ðā oþre leorningnihtas.

Ælfric.

Eft se Hælend sāde sōðlice his gingrum: Ealle gē mē æswiciað on ðissere ānre nihte. Hit is sōðlice awriten: Ic ofslea ðone hyrde, and ða scēp siððan sōna bēoð tostenete. Æfter-ðan-ðe ic arise of dēaðe gesund, ic ēow eft gemēte on Galileiscum earde. Þā andwyrde Petrus āna mid gebēote: Ic ðē nāfre ne æswiige, ðeah-ðe ealle oðre dōn. Drihten eft andwyrde ānrædlice Petre: þū mē wiðsæcst ðriwa on ðissere nihte, ærðanðe se hana hafitigende crāwe. Petrus cwæð þæt hē nolde hine nāfre wiðsacan, ðeah-ðe hē sceolde samod mid him sweltan; and ealle ða oðre ealswā cwædon.

Tunc dicit illis Iesus: Omnes vos scandalum patiemini in me in ista nocte. Scriptum est enim: Percutiam pastorem, et disper-

gentur oves gregis. Postquam autem resurrexero, praecedam vos in Galilaeam. Respondens autem Petrus, ait illi: Et si omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Iesus: Amen dico tibi quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi Petrus: Etiamsi oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.

The greater harmony and idiomatic ease of Ælfrie's version will be readily apparent. The standard translation is evidently hampered by the striving after the utmost attainable literalness.

VERSIONS OF THE LORD'S PRAYER.—Separate versions of the Lord's Prayer are either given, or their existence noted, by Wanley, *Catalogus*, pp. 51, 160, 169, 197, 202, 221, 224, 239 (?), 240, 248. I give the first, from MS. Bodl. Jun. 121 (which is almost identical with the fourth, from MS. Cott. Tib. A. 3):

Ēalā ūre Fæder þe on heofonum eart, ā sý ðīn nama ēcelice geblētsod. And ðīn rice dōm ofer ūs rīxie symble. And ðīn willa gewyrðe, swā-swā on heofonum ēac swā on eorðan. Geunn ūs tō þissum dæge deghwamlīces fōstres. And ūs gemildsa, swā-swā wē miltsiað þām þe wið ūs āgyltaþ. And ne lāt ðū ūs costnian ealles tō swýðe, ac ālŷ ūs fram yfele. Amen.

There are poetical elements in this version, and it seems, in its present form, rather late than early. For the other prose versions, see pp. lii, lix (cf. xxv), and my paper in the *Amer. Jour. Phil.*, xii. 59-66.

ÆLFRIC.—About this celebrated man, the foremost representative of Old English culture in the tenth and early eleventh century, there has been so much controversy, that it is worth while to present here the opinions respecting his life entertained by his most competent biographer, Dietrich, especially as they seem to have been unknown to the contributor of the article on Ælfrie in the *Dictionary of National Biography*, a work which most persons will naturally, and justly, consider of the highest authority.

According to Dietrich, then (Niedner's *Zeitschrift für Historische Theologie* for 1856, pp. 242 ff.; cf. Wülker, *Grundriss zur Geschichte der Angelsächsischen Litteratur*, pp. 454-5), Ælfrie was born about 955, since by 987 he was, according to his account, a priest, and a priest must be at least thirty years old. He was educated under Æthelwold (908?-984) in the Old Minster at Winchester, having probably entered it about the year 971, the same in which

Æthelwold translated the relics of St. Swithun to a new shrine in the Cathedral church. The mode of instruction, according to Ælfrie in his *Life of Æthelwold*, was to interpret Latin books in Old English, to elucidate grammar and prosody, and to incite his pupils with stirring addresses. In this monastery he remained till after the death of Æthelwold, since Æthelwold's successor, Ælfheah (known as St. Alphege), sent him, at the request of Æthelmær, a wealthy and prominent thane or knight, to St. Peter's Monastery at Cernel, later Cerne Abbey on the Frome, five miles north of Dorchester, the capital of Dorsetshire; this fact rests upon Ælfrie's own statement in his Preface to the *Homilies*. Here he probably remained from 987 to 989, engaged in the work of instructing the monks in the monastic rule as inculcated by Æthelwold, according to Dietrich's conjecture.

It was at Cerne that the thought of compiling and translating his *Homilies* from Latin sources occurred to him. To this he was moved 'not from confidence of great learning, but because I have seen and heard of much error in many English books, which unlearned men, through their simplicity, have esteemed as great wisdom; and I regretted that they knew not nor had not the evangelical doctrines among their writings, those men only excepted who knew Latin, and those books excepted which King Ælfred wisely turned from Latin into English, which are to be had. For this cause I presumed, trusting in God, to undertake this book, and also because men have need of good instruction, especially at this time, which is the ending of the world.'

The first volume of the *Homilies* was probably written in 889-890, and not completed till his return to Winchester, where he wrote the second volume (993-994), his *Grammar* (995), the *Lives of the Saints* (996), and the translation of the Pentateuch and Joshua (997-998). His so-called *Canons* were written at the command of Bishop Wulfsine, of Sherborne, who died in 1001, and probably fall within the three years preceding the last-named date. In the Preface to the *Homilies*, Ælfrie calls himself 'monk and priest.' In the year 1005 his friend Æthelmær established a monastery at Egnesham, now Eynsham, five or six miles N.W. of Oxford, on the north bank of the Thames. King Æthelred's charter for the foundation, which may easily have been drawn up by Ælfrie himself, is to be found in Kemble's *Codex Diplomaticus*, iii. 339-346. Sixteen abbots subscribe as witnesses, immediately

after the names of the bishops. Of these the first is Ælfweard, Abbot of Glastonbury, the oldest monastery in England. The second is an Ælfrie, and the fifth is again an Ælfrie. One of these two must almost certainly have been our author, already installed as superior at Eynsham. One confirmation of this is furnished by the charter itself. In it Æthelmær prescribes that the present superior is to remain in office during his lifetime, and that afterwards the monks are to choose an abbot from among their own number; adding that he himself will live among them the rest of his days ('And ic wille ðære beon ofer hī ealdor ðe ðær nū is, ðā-hwile-ðe his lif beo, and siððan, gif hit [for 'him' ?] hwæt getȳmað, ðæt hī cēoson heom ealdor of heora gefērrædne ealswā hæra regol him tæcð; . . . and ic mē sylfe wylle mid ðære gefērrædne gemænlice libban, and ðære are mid him notian, ðā-hwile-ðe mīn lif bið'). From this quotation we gather two inferences: first, that the present superior was not from the number of the Eynsham monks; and secondly, that Æthelmær had selected the monastery as his dwelling-place till death. Considering, then, the intimacy which had existed for years between Æthelmær and Ælfrie, we can hardly doubt that the new abbot had been brought from Winchester by the patron, and that the latter found in his friendship for Ælfrie a strong ground for the choice of his future home. Another proof that Ælfrie was first Abbot of Eynsham is to be found in the Preface to his extracts from Æthelwold's *De Consuetudine Monachorum*. This runs: 'Ælfrieus Abbas Egneshamensibus fratribus salutem in Christo. Ecce video, vobiscum degens, vos necesse habere—quia nuper rogatu Æthelmeri ad monachicum habitum ordinati estis—instrui ad mores monachiles dictis aut scriptis. . . . Nec audeo omnia vobis intimare quae, in scola eius degens multis annis, de moribus seu consuetudinibus didici' (Wanley, *Catalogus*, p. 110). This proves, at all events, that Ælfrie, when he wrote these extracts, was abbot; that he was living permanently (*degens*) with the Eynsham monks; that the brethren had but recently been inducted into the monastic life; and that this had been done at the instance of Æthelmær. What more obvious, then, than to conclude that he was *their* abbot, and that these extracts from the monastic rule were made in 1005 or 1006?

At Eynsham he must have written various works, which it is not necessary here to enumerate; and at Eynsham he must, according

to Æthelmær's charter, have died as abbot. If he is the Abbot Ælfrie who is one of the witnesses to the will of Ægelflæd (*Cod. Dipl.* iv. 304), he must still have been living in 1020 or 1021. The first four witnesses are 'Ægelnoð arcebiscop, and Wulfstan arcebiscop, ond Ælfun biscop on Lundene, and Ælfrie abbot.' Now Ægelnoð (Æthelnoth) was not consecrated as Archbishop of Canterbury till Nov. 13, 1020; Wulfstan of York died in 1023; and Ælfhun's death is assigned to 1020. Hence the date of the charter must in any case fall between November 1020 and 1023; and, if the authority of Radulf for the demise of Ælfhun is to be accepted, yet within the year 1020. Further, Eynsham Abbey was under the protection of the Bishop of London; and, since Ælfrie's name here stands next to that of the Bishop of London, and no other Abbot Ælfrie is known at that date, it is most probable that Ælfrie was the Abbot of Eynsham. This is the last notice that we have of him, so that the date of his death is uncertain. Dietrich places it, conjecturally, between 1020 and 1025.

It has been maintained that Ælfrie was either the Archbishop of Canterbury (*d.* 1005), or the Archbishop of York (*d.* 1051). The following considerations seem decisive against both hypotheses.

It is sometimes asserted that Ælfrie called himself bishop. He is indeed so called in MS. Bodl. Jun. 45, but this is a transcript made by Junius, and the superscription doubtless originated with him, since none of the original MSS. agree.

Subsequent writers of the eleventh and twelfth centuries know him only as Abbot Ælfrie. Ælfrie cannot have been the Archbishop of Canterbury for the following reasons:

1. Ælfrie dedicates his *Vita Æthelwoldi* to Cenwulf as Bishop of Winchester. ('Ælfrieus abbas, Wintoniensis alumnus, honorabili episcopo Kenulfo et fratribus Wintoniensibus salutem in Christo.') Now Cenwulf was bishop 1005-6, following Ælfheah, or Alphege, who was translated to the see of Canterbury after the death of Archbishop Ælfrie in 1005. Hence the author Ælfrie, who wrote the *Vita Æthelwoldi*, cannot be identical with Archbishop Ælfrie.
2. Ælfrie's *Pastoral Epistle for Archbishop Wulfstan* begins with these words: 'Ælfrieus abbas Vulstano venerabili archiepiscopo salutem in Christo. Ecce paruimus vestrae Almitatis iussionibus transferentes Anglice duas epistolas.' Is this the

language of one archbishop to another, of the Archbishop of Canterbury to the Archbishop of York? Yet Archbishop Ælfric was elevated to the primacy in 995, and Wulfstan obtained the see of York in 1002. Hence any address to Wulfstan as archbishop must have been subsequent to 1002, and could not have been written by an 'Abbot Ælfric' who had been raised to the archiepiscopate seven years before Wulfstan.

3. Our Ælfric was a scholar and a man of peace; Ælfric of Canterbury was a warrior, who left to the king his best ship and sixty helmets and hauberks, and gave a ship to the people of Kent, and another to the people of Wiltshire.
4. Archbishop Ælfric's will (*Cod. Dipl.* iii. 351-2) mentions several places, but not one of them is associated with the name of our Ælfric.

So far as to Canterbury. For these reasons Ælfric cannot have been Archbishop of York :

1. Our Ælfric was born, as we saw, about 955. The Archbishop of York died in 1051. Had they been the same person, the archbishop would have died at the age of ninety-six, a circumstance of which some notice would probably have been taken.
2. William of Malmesbury relates that, by Ælfric of York's advice, Hardacnut decapitated and threw into the Thames the body of his brother Harold, and burned and ravaged the city of Worcester in 1041 (*Gesta Pontificum*, l. iii. § 115): 'Ælfricus tempore Cnuti et Hardacnuti fuit; habeturque in hoc detestabilis, quod Hardacnutus eius consilio fratris sui Haroldi cadavere defosso caput truncari, et infami mortalibus exemplo in Tamensem proici iussit. Quin et Wigorniensibus pro repulsa episcopatus infensus, auctor Hardacnuto fuit ut, quia pertinatius illi exactoribus regionum vectigalium obstiterant, urbem incenderet, fortunas civium abraderet.' In the execution of the first-mentioned barbarity he himself took part, according to Florence of Worcester. These counsels would accordingly have emanated from a man of eighty-five or more, the same who had written the *Homilies*, the *Lives of the Saints*, the *Canons*, and the *Pastoral Epistle for Wulfstan*! When he was forty he would have been mild and gentle; when verging upon ninety, fierce and intractable, a counsellor of outrageous inhumanities!

3. The archbishop bore the cognomen Putta or Puttoc. This never appears in conjunction with the name of our Ælfrie.
4. Learning and literature are never attributed to this archbishop.
5. Ralph de Diceto and Florence of Worcester assert that Ælfrie of York passed to the archbishopric from a provostship at Winchester. Accordingly Wharton thinks (*Anglia Sacra*, i. 125 ff.) that he may previously have been abbot at Winchester. But our Ælfrie was abbot—of some monastery—in 1005, as we have already seen. Was it at Winchester? There were three monasteries at Winchester: a nunnery, the Old Minster, and the New Minster. The nunnery may be disregarded; of the Old Minster the bishop, after Æthelwold's time, was always the abbot (*Vita Æthelwoldi*, c. 7; cf. *Cod. Dipl.* iv. 170); and the abbot of the New Minster from 993 to 1015 was Ælfsige, who was succeeded by Ælfwine.

As the current authorities in English are so unsatisfactory with reference to the identity and career of Ælfrie, it has seemed necessary to outline the foregoing, leaving it to the scholarly inquirer to consult Dietrich's essays. Our chief concern, however, is with Ælfrie in his character of Biblical translator, and it is that aspect of his varied activity to which our attention will now be turned.

According to Ælfrie's own account, as given in his tract *On the Old Testament*, written probably about 1010, he had translated the Pentateuch, Joshua, Judges, Kings, Job, Esther, Judith, and the Maccabees. The following rendering will present the substance of his statements concerning his Biblical versions:—

'This epistle was written to an individual, but nevertheless it may do good to many.

'Ælfrie the abbot sendeth friendly greeting to Sigweard at Eastheolon. . . . In all that narrative [the Pentateuch], which we indeed have translated into English, we may hear how the God of heaven spake, &c. . . . This [Joshua] I also translated into English some time ago for Earl Æthelweard. . . . This [Judges] any one can read that cares to, in that English book that I translated concerning these things. I thought that the wonderful narratives would convert your souls to God's will in earnest. . . . In the Books of Kings many kings are mentioned,

about whom I also wrote certain books in English. . . . Concerning him [Job] I once translated into English a homily. . . . That [Esther] I translated into English briefly, after our manner. . . . It [Judith] is also rendered into English, after our manner, as an example to you men, that you should defend your country with weapons against an invading army. . . . I turned them [the two Books of Maccabees] into English ; read, if you will, for your own good.'

Ælfrie was concerned lest he should appear blameworthy to some for presenting sacred narrative in English, as appears from the Preface to his *Lives of the Saints*, written about 996 : ' Non mihi imputetur quod divinam scripturam nostrae lingue infero, quia arguet me praeceatus multorum fidelium, et maxime Æpelwerdi ducis et Æðelmeri nostri, qui ardentissime nostras interpretationes amplectuntur lectitando ' (Skeat's edition, p. 4).

Similarly, in his Preface to his translation of Genesis, written about 997, he explains why he hesitates to provide an English version, and in what manner he has proceeded in finally acceding to Æthelweard's request :

' Ælfrie the monk sends greeting in all humility to Æthelweard the earl.

' When you desired me, honoured friend, to translate the Book of Genesis from Latin into English, I was loth to grant your request ; upon which you assured me that I should need to translate only so far as the account of Isaac, Abraham's son, seeing that some other person had rendered it for you from that point to the end. Now, I am concerned lest the work should be dangerous for me or any one else to undertake, because I fear that, if some foolish man should read this book or hear it read, he would imagine that he could live now, under the new dispensation, just as the patriarchs lived before the old law was established, or as men lived under the law of Moses. At one time I was aware that a certain priest, who was then my master, and who had some knowledge of Latin, had in his possession the Book of Genesis ; he did not scruple to say that the patriarch Jacob had four wives—two sisters and their two handmaids. What he said was true enough, but neither did he realize, nor did I as yet, what a difference there is between the old dispensation and the new. In the early ages the brother took his sister to wife ; sometimes the father had children by his own daughter ; many had several wives for the increase of the people ;

and one could only marry among his kindred. Any one who now, since the coming of Christ, lives as men lived before or under the Mosaic law, that man is no Christian ; in fact, he is not worthy to have a Christian eat with him. If ignorant priests have some inkling of the sense of their Latin books, they immediately think that they can set up for great teachers ; but they do not recognize the spiritual signification, and how the Old Testament was a prefiguration of things to come, and how the New Testament, after the incarnation of Christ, was the fulfilment of all those things which the Old Testament foreshadowed concerning Christ and his elect. Referring to Paul, they often wish to know why they may not have wives as well as the apostle Peter ; but they will neither hear nor know that the blessed Peter lived according to Moses' law until Christ came to men and began to preach his holy gospel, Peter being the first companion that he chose ; and that Peter forthwith forsook his wife, and all the twelve apostles who had wives forsook both wives and goods, and followed Christ's teaching to that new law and purity which he himself set up. . . . We say in advance that this book has a very profound spiritual signification, and we undertake to do nothing more than relate the naked facts. The uneducated will think that all the meaning is included in the simple narrative, while such is by no means the case. . . . We dare write no more in English than the Latin has, nor change the order except so far as English idiom demands. Whoever translates or teaches from Latin into English must always arrange it so that the English is idiomatic, else it is very misleading to one who does not know the Latin idiom. . . . Now I protest that I neither dare nor will translate any book hereafter from Latin into English ; and I beseech you, dear earl, not to urge me any longer, lest I should be disobedient to you, or break my word if I should promise. God be gracious to you for evermore. Now in God's name I implore, if any one should transcribe this book, that he will strictly follow the copy, since I cannot help it if an inaccurate scribe introduces corruptions. In such case he does it at his own risk, not mine ; and the careless copyist does much harm, unless he corrects his mistakes.'

The book which he has translated with least abridgment is Genesis ; but even here he has made considerable omissions, many of them no doubt in accordance with the views expressed above. Dietrich has subjected these omissions to a critical exami-

nation, and thus characterizes them (Niedner's *Zeitschrift* for 1855 pp. 495-6):

'In the first place, he omits nearly all the lists of names, such as those in Gen. 10; 11. 10-26; 22. 20-24; 25. 1-4; the dukes and kings of chap. 36; the numbers of the tribes, Num. 1. 20-44; 2. 1-31; and chap. 26; the names of the resting-places, chap. 33; the descriptions of the borders, chap. 34; and those of the boundaries as given in Joshua, chaps. 13-22, where ten chapters are condensed into a few lines. Next, those poetical passages which are most difficult of comprehension: the Blessing of Jacob, Gen. 49. 2-27; Moses' Song by the Red Sea, Exod. 15. 1-19; Balaam's parables, Num. 23 and 24; the Blessing of Moses, Deut. 33 (while Moses' easier Song, Deut. 32, is given); the Song of Deborah, Judges 5. His other omissions are partly smaller passages involving repetitions, e.g. Gen. 7. 13-16, 22; 8. 14, 19, &c.; or details which do not affect the general course of the narrative, like Gen. 24. 12-14, 16-60; then the circumstantial descriptions of the tabernacle and the priestly garments, Exod. 24. 12-29. 8; 35. 4-40; and the greater part of the individual Levitical precepts, Lev. 12-18; Num. 4-10. 28; chaps. 27-30.'

Dietrich thinks he has detected a difference between the language of the first twenty-five chapters of Genesis and that of the rest of the so-called Heptateuch, with the exception of Numbers, which again has Ælfric's peculiarities. He therefore believes that the portion which least resembles Ælfric was originally translated by another hand, and only revised by Ælfric.

Editions of the Pentateuch, Joshua, Judges, and Job, are as follows:—

Thwaites, *Heptateuchus*, &c. (see p. lxxx). Oxford, 1698.

Grein, *Bibliothek der Angelsächsischen Prosa*, Erster Band. Cassel and Göttingen, 1872.

The Job is an abbreviated form of one of the Homilies in Thorpe's collection (vol. ii. no. 35), and the portions translated from the Bible will be found, arranged in the Biblical order, in the present volume, pp. 103-110.

The Kings consists only of a homily, a mere epitome of passages from these books; the extracts relate to Saul, David, Ahab, Jehu, Hezekiah, Manasseh, and Josiah. It has been published by Skeat

in *Ælfric's Lives of Saints*, vol. i. (E. E. T. S. 82), no. xviii. (pp. 384-412, alternate pages).

The Esther and Judith are published in Assmann's *Angelsächsische Homilien und Heiligenleben* (*Bibliothek der Angelsächsischen Prosa*, iii), Kassel, 1889, the Esther occupying pp. 92-101, and the Judith pp. 102-116.

The Maccabees comprises an abridgment of 1 Macc. 1. 1-64; 2 and 3; 4. 1-54; 5; 6. 1-7; 8. 1-17; 9. 1-22, 28-73; 10-16; 2 Macc. 3; 6. 18-31; 7; 9. 1-11; 10. 24-38; 12. 39-45. It is printed in *Lives of the Saints*, vol. ii. (E. E. T. S. 94), no. xxv (pp. 66-120, alternate pages).

The MS. of the so-called Heptateuch—the Pentateuch, Joshua, and Judges—from which Thwaites' edition was derived, is Bodl. Laud. Misc. 509, formerly E. 19 (Wanley, p. 67). Other MSS. are II. 1. 33 of the University Library, Cambridge, containing the first twenty-four chapters of Genesis (W. 162); Cott. Otho B. 10, containing from Gen. 37 to the end of that book (W. 192); Cott. Claud. B. 4, the Pentateuch and Joshua (W. 253); Bodl. Jun. 23, containing Judges only (W. 39); besides a sixteenth-century copy, probably made by Archbishop Parker's order, of the first twenty-five chapters of Genesis (W. 151), and certain fragments in a Lincoln Cathedral MS. (W. 305). Facsimiles of portions of the Laud and Cotton (Claud.) MSS. are to be found in Westwood, *Palaeographia Sacra*, Plate 39, and of the Cotton MS. in the *Palaeographical Society Facsimiles*, Series I, vol. ii, Plates 71, 72, and in Astle, tab. xx. 6.

The homily on Kings is found in two MSS.: Bodl. Jun. 23 (W. 39), and Cott. Jul. E. 7 (W. 188).

The Job is found in Bodl. NE. F. 4. 12 (W. 16); in two MSS. of the University Library, Cambridge, Gg. 3. 28, and II. 1. 64 (W. 159, 164); and in Cott. Vespasian D. 14 (W. 205). Thwaites' edition, however, is based upon none of these, but upon a copy made by William L'Isle, Bodl. Laud. E. 381, formerly E. 33 (W. 100). That in Thorpe's edition of the *Homilies* is from MS. Gg. 3. 28 of the Cambridge University Library (W. 159), the first of the two mentioned above.

The Esther is edited by Assmann from L'Isle's copy, no original MS. being known to exist. This copy is Bodl. Laud. E. 381 (see under Job).

The Judith is edited by Assmann from CCCC. Jul. 303, formerly

S. 17 (W. 137), and Cott. Otho B. 10 (W. 192). In the former the end of the Judith is lost ; of the latter, which suffered in the fire of 1731, only two leaves are preserved, containing lines 62-123 and 384-445 of Assmann's edition.

The homily on the Maccabees is extant in five MSS. : CCCC. 198, formerly S. 8 (W. 127) ; CCCC. 302, formerly S. 17 (W. 137) ; Cott. Julius E. 7, which also contains the Kings (W. 189) ; Cott. Vitellius D. 17 (W. 208) ; MS. Ii. i. 33 of the University Library, Cambridge (W. 164). Of these the Vitellius D. 17 ends at l. 29. Skeat prints the Julius E. 7, with various readings from the others.

To exhibit the discrepancy between Ælfric's renderings in different places, I subjoin the version of Gen. 22. 4-13, as given in this volume, p. 83, and that from his independent translation (Thwaites, pp. 29-30 ; Grein, pp. 61-62) :

Homilies.

Efne, ðā-ðā hē ðære dūne
 genēalæhte, þā cwæð hē tō his
 enihtum : Andbrīdiað hēr ; ic
 and þis cild willað ūs gebiddan
 æt þære stōwe þe ūs God ge-
 swutelode. Isaac þā bær wudu
 tō forbærnenne ðā offrunge, and
 Abraham hæfde him on handa
 fȳr and swurd. Isaac ðā befrān
 ðone fæder, and cwæð : Efne,
 hēr is fȳr and wudu, mīn fæ-
 der ; hwær is sēo offrung ? Abra-
 ham andwyrde : Mīn bearn,
 God forescēawað him sylfum
 þære onsægednysse offrunge.
 Hwæt, ðā Abraham, ðā-ðā hi tō
 ðære stōwe cōmon, geband his
 lēofan sunu, and his swurd
 ateah, þæt hē hine Gode geof-
 frode. Efne, ðā Godes engel
 clypode of heofonum, and mid
 hluddre stēmne cwæð : Abra-
 ham, ne āstreçe ðū ðīne hand

Genesis.

þā hig þā dūne gesāwon, þær-
 þær hig tō sceoldon tō ofsleanne
 Isaac, þā cwæð Abraham tō þām
 twām enapum þus : Anbrīdiað
 ēow hēr mid þām assum sume
 hwile ; ic and þæt cild gāð unc
 tō gebiddenne, and wē syððan
 cumað sōna eft tō ēow. Abra-
 ham þā hēt Isaac beran þone
 wudu tō þære stōwe, and hē
 sylf bær his swurd and fȳr.
 Isaac þā āxode Abraham his
 fæder : Fæder mīn, ic āxige
 hwær sēo offrung sig ; hēr is
 wudu and fȳr. Him andwyrde
 se fæder : God forescēawað, mīn
 sunu, him sylf þā offrunge. Hig
 cōmon þā tō þære stōwe þe him
 geswutelode God, and hē þær
 weofod ārærde on þā ealdan
 wisan, and þone wudu gelōgode,
 swā-swā hē hyt wolde habban
 tō his suna bærnytte, syððan hē

bufon ðām cilde, nē him nāne dare ne gedō ; nū ic oncnēow þæt ðū God ondrædst, and þū ne ārodest þīnum āncennedan suna for his hāse. Þā beseah Abraham underbæc, and ðær stōd ān ramm betwux þām brēmelum, getiged be ðām hornum. Hē ðā genam ðone ramm, and Gode geoffrode for ðām cilde.

ofslagen wurde. Hē geband þā his sunu, and his swurd āteah, þæt hē hyne geoffrode on þā ealdan wisan. Mid-þām-þe hē wolde þæt weore begynnan, þā elipode Godes engel ārdlice of heofenum: Abraham. Hē and-wyrde sōna. Se engel him cwæð þā tō : Ne ācweð þū þæt cild, nē þīne hand ne āstrece ofer his swūran. Nū ic oncnēow sōðlice þæt þū ondrætst swyðe God, nū þū þīnne āncennedan sunu woldest ofslean for him. Þā beseah Abraham sōna underbæc, and geseah þær āne ramm betwux þām brēmelum be þām hornum gehæft. And hē ahefde þone ramm tō þære offrunge, and hyne þær ofsnāð, Gode tō lāce, for his sunu Isaac.

... Vidit locum procul, dixitque ad pueros suos : Expectate hic cum asino ; ego et puer illuc usque properantes, postquam adoraverimus revertemur ad vos. Tulit quoque ligna holocausti, et imposuit super Isaac filium suum ; ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo : Pater mi. At ille respondit : Quid vis, fili ? Ecce, inquit, ignis et ligna ; ubi est victima holocausti ? Dixit autem Abraham : Deus providebit sibi victimam holocausti, fili mi. Pergebant ergo pariter, et venerunt ad locum quem ostenderat ei Deus, in quo aedificavit altare, et desuper ligna composuit ; cumque alligasset Isaac filium suum, posuit eum in altare super struem lignorum. Extenditque manum et arripuit gladium, ut immolaret filium suum. Et ecce, angelus Domini de coelo clamavit, dicens : Abraham, Abraham. Qui respondit : Adsum. Dixitque ei : Non extendas manum tuam super puerum, neque facias illi quidquam ; nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres haerentem cornibus, quem assumens obtulit holocaustum pro filio.

My friend and former pupil, Dr. Frank H. Chase, has recently found in MS. II. 1. 33 of the Cambridge University Library a literal translation from the Vulgate of Genesis 4, 5, 10, 11, 23, 24. 1-22, which is to be printed without delay in Herrig's *Archiv*.

POETICAL TRANSLATIONS.

For the poetical part of the Paris Psalter, which apparently belongs here, see pp. xli ff.

Sweet thinks that the Kentish Psalm is of the tenth century. See p. xx.

JUDITH.—This poem consists of 350 lines, and immediately follows the *Beowulf* in MS. Cotton Vitellius A. 15 of the British Museum. The portion of the Apocryphal book paraphrased is mostly included between 8. 33 and 16. 1 inclusive, the chief portions being indicated in my edition, pp. xxxiv-xxxvi. The order of events is not that of the original narrative. Many transpositions have been made in the interest of condensation, and for the purpose of enhancing the dramatic liveliness of the story. Besides, the poet has not scrupled to add embellishments of his own invention. His art, under the four heads of Selection, Arrangement, Amplification, and Invention, is discussed at length in my edition, pp. xxxvii-xlii.

'The most discrepant dates have been assigned to our poem. On the one hand, Stephens and Hammerich would attribute it to Cædmon, which would fix the inferior limit of the composition at A. D. 680. Ebert (*Allg. Gesch. der Literatur des Mittelalters im Abendlande*, iii. 24 ff.), without naming an author, refers its origin to the closing decades of the seventh century, and expressly declines to accept Kluge's view, as stated below. Ten Brink says (*Early Eng. Lit.* p. 50): "The majority of the works mentioned arose probably during the eighth, or in the beginning of the next century; including also the *Exodus*, the *Daniel*, and the *Judith*." E. Groth (*Composition und Alter des Altenglischen Exodus*, Berlin, 1883), basing his conclusion upon the comparative frequency in different poems of the definite article, and of the weak adjective when no article precedes, associates *Judith* with *Byrhtnoth*. Kluge, writing later in the same year (*Beiträge*, ix. 448-9), approves of the methods originated by Lichtenheld and adopted by Groth, and adds other tests according to which *Judith* would belong to the

tenth century. These are, passing over the verbal correspondences between *Judith* and *Byrhtnoth*, which are discussed below, the sporadic use of rime, and certain transgressions of the metrical rules observed in earlier poems. Luick, who investigates the metre of *Judith* in Paul and Braune's *Beiträge*, vol. xi, is of the same opinion. The treatment of middle vowels, together with the frequency of expanded lines, leads him to the conclusion (pp. 490-1) that *Judith* is a comparatively late poem. Vigfusson and Powell, *Corpus Poeticum Boreale*, I. lv-lvi, seem also to regard it as late, and would apparently assign it to the tenth century. Their words are: "The *Brunanburh Lay* is book poetry of the same type as the later bits in the *English Chronicle*. It has several lines almost identical with lines in *Judith*. . . . *Judith* is a Christian epic, also of the long modified style, composed by a bookman, who, however, knew and used snatches of good old verse." Thus far I had written in 1887, and then proceeded to discuss the arguments for the various dates (pp. xv-xxxiv of my edition). My conclusion was reached in these words: 'Not earlier than Cynewulf, and not later than the year 937—to this point our reasonings have conducted us. What follows is more conjectural, but perhaps not wholly extravagant or fantastic.' I then proceeded to outline a hypothesis, according to which the poem *might* have been composed on the occasion of the return to England of Æthelwulf, Alfred's father, with his second wife, Judith, the daughter of Charles the Bold. Ælfrie, speaking of his own prose translation of *Judith*, said that it had been done 'as an example to you men, that you should defend your country with weapons against an invading army' (*On the Old Testament*). Thwaites, in the first edition of the poem (1698), described our *Judith* as 'scriptum quo tempore Dani apud nos grassarentur.' Accordingly, since in 856 the Danes, after repeated invasions and alternate successes and defeats, appear to have ceased, for eight years, to harry England, I suggested the provisional theory: 'The poem of *Judith* was composed, in or about the year 856, in gratitude for the deliverance of Wessex from the fury of the heathen Northmen, and dedicated, at once as *epinikion* and *epithalamion*, to the adopted daughter of England.' I ended my discussion with these words: 'This theory appears, better than any hitherto propounded, to harmonize with all the relevant facts; and may perhaps be allowed to stand until superseded by a better.'

In 1892 T. Gregory Foster published his *Judith: Studies in Metre, Language, and Style, with a view to determining the date of the Old English Fragment and the Home of its Author* (Strassburg). This consists, for the most part, of an amplified restatement of the matter contained in my edition, but presents at least one novelty in the form of a new hypothesis regarding the occasion upon which the poem was composed, and the royal name with which it should be associated. As to the limits of the period within which the poem was written, 800-937, Foster entirely agrees with me. He dissents, however, from my conjectures respecting Queen Judith, and frames a theory of his own, which, after a few preliminary observations, he thus states: 'History, then, indicates Mercia as the possible home for our poet at this time, and still more so when we take the following into account. After 895 Mercia had time and opportunity to husband her resources and strength. The death of Æthelred in 910 left Æthelflæd queen of Mercia, or as the *Chronicle* calls her "Myrcena hlæfdige." She was in the truest sense "Lady of the Mercians," for through her extraordinary energy the "Five Boroughs," formerly part of the Mercian kingdom, were recovered. Æthelflæd then is Mercia's Judith, for she by no ordinary strategy, we are told, raised her kingdom and people to their old position. She, like the Hebrew Judith, abandoned the older strategy of raid and battle, not indeed to murder the Danish chief, but to build fortresses and beleaguer her enemies. Æthelflæd is then a suitable and worthy heroine to have stirred a contemporary poet to his theme. In this estimation of her we are confirmed by William of Malmesbury in his *Gesta Regum Anglorum*. The passage quoted below presents us with a picture readily suggesting a Judith: "pavor hostium," "immodici cordis foemina," "virago potentissima," "non mediocre momentum partium," all these are united with that eminently characteristic "favor civium." This suggestion would place our poem between the years 915 and 918 or soon after, during which period she obtained her greatest victories, dying in the last-named year. Our other results agree admirably with this date.'

Up to the present, then, it may be regarded as settled that the *Judith* was composed between 800 and 937: but whether in Wessex or Mercia, whether in 856 or 918, whether to celebrate the stepmother of King Alfred or his daughter, Queen Judith or Queen Æthelflæd, must be left to the decision of the individual

scholar, at least until it has been decided beyond all question by future investigation. As bearing on this, however, it may be well to remember that Æthelflæd must have been nearly fifty years of age when she died in 918, and that it must then have been at least thirty-eight years since her marriage; so that 'elf-bright damsel' (*ides ælfscīnu*), 'maid of the Creator' (*Scyppendes mægð*), 'the bright maiden' (*sēo beorhte mægð*), &c., if interpreted as complimentary references to her, can scarcely be considered so appropriate as if they were referred to a bride of twelve summers or thereabouts. Perhaps, though, it would be going too far to insist upon the personal application to either queen of such expressions. In any case, considering the uncertainty which exists regarding the date of much of the Old English poetry, the interval which separates the years 856 and 918 is gratifyingly small, especially when one bears in mind the comparatively recent attribution of the *Judith* to the seventh century.

With reference to the dialect, I said in my edition (p. xv): 'The mixture of dialectic forms seems to indicate that a Northern original passed through one or more hands, and that the last scribe, at all events, belonged to the Late West Saxon period.' Similarly Foster (p. 49): 'Our MS. is therefore a copy from a West Saxon original. This however does not lead us far; we have yet to see whether there are forms in the MS. indicating that our poem was at some time transcribed into West Saxon, from an original in another dialect. Such forms there are; they are few in number, but all point to an Anglian original.' Again he says (p. 89): 'We must remember that although our poem is for the most part preserved in West Saxon dialect, there are in it distinct traces of Anglian forms which the transcriber probably overlooked. There is nothing characteristically Northumbrian in these, that is not also Mercian.' It will be observed that these indications to the effect that the poem was originally composed in Anglian dialect appear to favour Foster's theory of the circumstances under which the poem was written. On the other hand, it might be urged that the Anglian dialect being the one in which English poetry had first flourished, it would be natural that it should become, in some sense, the hieratic language of verse, and that even West Saxon poets should, for that reason, occasionally employ forms of which their memories were full. As bearing on this point, it must be remembered that the undoubtedly

Anglian forms in the poem are comparatively few. As an experiment, I turned the poem into the dialect of the late Northumbrian Gospels (cf. p. xliii), and in this form it will be found in my edition (pp. 75-85). Metrical observations on this Northumbrianized version were published in the *Transactions of the American Philological Association*, xx. (1889), 175-176.

The poem was first published at Oxford in 1698: Edward Thwaites, *Heptateuchus, Liber Job, and Evangelium Nicodemi; Anglo-Saxonice. Historiae Judith Fragmentum; Dano-Saxonice*. Since then it has been ten times included in anthologies and collections, and twice published separately, besides the reproduction of extracts. The two separate editions are by L. G. Nilsson, Copenhagen, 1858, and by myself, Boston (U. S. A.), 1888; second edition, 1889; student's edition, abridged, 1894. The full title of my edition is: *Judith, an Old English Epic Fragment, edited with Introduction, Facsimile, Translation, Complete Glossary, and various Indexes*.

The *Judith* has been three times translated into English, twice into German, and once into Swedish; besides, there have been partial translations: into English, twice; into German, twice; into Danish, once; and into Swedish, once. A bibliography will be found in my edition, pp. 71-73.

As a specimen of the poem, we may take the paraphrase of chap. 13, v. 12, the relevant portion of which in the Vulgate is:

Et exierunt duae, . . . et transierunt castra, . . . venerunt ad portam civitatis.

Here the poem has (vv. 132-141):

Ēodon ðā gegnum þanonne
 þā idesa bā ellenþriste,
 oð-þæt hīe becōmon collenferhðe,
 eadhreðige mægð ut of ðām herige,
 þæt hīe sweotollice gesēon mihten
 þære wlitegan byrig weallas blīcan,
 Bethuliam. Hīe ðā beāhhrodene
 feðelāste forð onettan,
 oð hīe glædmōde gegān hæfdon
 tō ðām wealgate.

SOME BIBLICAL QUOTATIONS
IN
OLD ENGLISH PROSE WRITERS

KING ALFRED'S VERSION

OF

GREGORY'S PASTORAL CARE

GENESIS.

3. 14. On ðinre wambe ƿnd on ðinum brēostum ðū scealt snīcan. C. P. 311¹.
4. 4, 5. . . . ðæt Dryhten besāwe tō Abele ƿnd tō his lācum, ƿnd nolde tō Caine nē tō his lācum. Ðā wearð Cain swiðe [swið(e) hrædlice] ierre, ƿnd hnipode ofdūne. C. P. 234.
9. 1, 2. Qnd ēac Dryhten cwæð tō Noe ƿnd tō his bearnum : Weahsað gē ƿnd mōnigfaldiað, ƿnd gefyllað eorðan ; ƿnd ēower ege ƿnd brōga ste ofer āll [ealle] eorðan niētenu. C. P. 108.
18. 20. . . . ðætte swiðe wære gemanigfaldod² Sodomwara hrēam ƿnd Gomorwara. C. P. 427.

GENESIS.

3. 14. Super pectus tuum gradieris (*Greg. sec. Ital.* Pectore et ventre repes).
4. 4, 5. Respexit Dominus ad Abel, et ad munera eius; ad Cain vero, et ad munera illius (*Greg. eius*), non respexit. Iratusque est Cain vehementer, et concidit vultus eius.
9. 1, 2. Benedixitque Deus Noe et filiis eius, et dixit ad eos (*Greg.* Et cum Noe Dominus filiisque eius diceret): Crescite et multiplicamini, et replete terram; et terror vester ac tremor sit super cuncta animalia terrae.
18. 20. Clamor Sodomorum et Gomorrhæ multiplicatus est.

¹ Odd numbers after C. P., and pp. 302-308, refer to the Hatton MS., as printed in Sweet's edition; this is cited only where there is a gap in the Cotton MS.

² Read 'gemanigfaldod.'

19. 20. Hēr is ān lȳtele burg swiðe neah, ðær ic mæg mīn feorh on genērian. Hīo is ān lȳtel, ƿnd ðeah ic mæg ðæron libban. C. P. 399.

19. 21. Ðinre bēne ic wille nū onfōn, ƿnd for ðinre bede ic ne tō-weorpe ðā burg ðe ðū forespr[i]csð. C. P. 399.

28. 12, 13. . . . for ðære gesihðe þe hē on ðām swefne geseah, þā hē æt ðām stāne slæpte. Hē geseah āne hlādre stōndan æt him on eorðan. Oðer ƿnde wæs uppe on hefonum, ƿnd æt ðām uferran ƿnde Dryhten hlinode, ƿnd englas stigon ūp ƿnd of dūne on ðā hlādre. C. P. 100.

28. 18. Be ðām ēac Iacobus se hēahfæder, þā hē smirede ðone stān þe æt his hēafdum læg . . . C. P. 100.

34. 1-3. . . . ðæt Dina wære ūt gangende scēawian ðæs lƿndes wif. Ðā hī ðā geseah Sihhem, Emmores sunu ðæs Ebreiscān, se wæs aldormƿn ðæs [lƿndes]; ƿnd ðā gelicode hīo him, ƿnd hē hī genam nīedenga, ƿnd hire mid gehāemde. Qnd ðā wæs his mōd gehæft mid ðām mædene, ƿnd hē ðā hī swā unrōte olec-cende tō him geloccode. C. P. 415.

¶ Sihhem, ðæs landes ealdorman, genīedde ðæt mæden Dinan. C. P. 415.

¶ Sihhemes mōd wæs ðā gehæft tō Dinan. C. P. 415.

¶ . . . ðætt[e] Sihhem Dinan līðelice olēhte, ðā-ðā hē hī geunrōtsod hæfde. C. P. 415.

19. 20. Est civitas haec (*Greg. hic*) iuxta, ad quam possum fugere, parva, et salvabor in ea; numquid non modica est, et vivet anima mea (*Greg. ins. in ea*)?

19. 21. Ecce, etiam in hoc suscepi preces tuas, ut non subvertam urbem pro qua locutus es.

28. 12, 13. Veditque in somnis scalam stantem super terram, et cacumen illius tangens coelum, angelos quoque Dei ascendentes et descendentes per eam, et Dominum innixum scalae (*Greg. sum. Hinc Iacob Domino desuper innitente, et uncto deorsum lapide, ascendentes ac descendentes angelos vidit*).

28. 18. Surgens ergo Iacob mane, tulit lapidem, quem supposuerat capiti suo, et erexit in titulum, fundens oleum desuper (*Greg., cf. supra*).

34. 1-3. Egressa est autem (*Greg. om. autem*) Dina, filia Liae (*Greg. om. filia Liae*), ut videret mulieres regionis illius. Quam cum vidisset Sichem filius Hemor Hevaei, princeps terrae illius, adamavit eam; et rapuit, et dormivit cum illa, vi opprimens virginem. Et conglutinata est anima eius cum ea, tristemque delinivit blanditiis (*Greg. blanditiis delinivit*).

EXODUS.

13. 21. . . . hine lādde ðurh ðæt wēsten mid ðȳ fȳrenan swēore on nieht, ƿnd on dæg mid ðȳ swēore wolcnes. C. P. 304.
15. 6. Ðin swiðre hand, Dryhten, gebræc ðine fēond. C. P. 389.
16. 8. Hwæt is ēower murcung wið unc? Hwæt sint wit? Wið God gē dōð ðæt gē dōð. C. P. 200.
18. 14, 17–22. Be ðām ēac Moyses, . . . æt sume cirre Giethro his swēor . . . hiene tælde, ƿnd sæde ðæt hē on ðyslicum [dyslicum] geswincum wære mid ðæs folces eorðlican ðēowote, ac lārde hiene ðæt hē gesette oðre for hiene tō dēmenne betweox ðām folce ymb hiera geflito, ðæt he wære ðæs þe frēora tō ongitonne ða diglan ƿnd ða gästlican ðing, ðæt hē meahte ðæt folc ðȳ wislecor ƿnd ðȳ rædlicor lāran. C. P. 130.
21. 33, 34. . . . gif hwā ādulfe pytt, ƿnd ðonne forġemelēasode ðæt hē hine betȳnde, ƿnd ðær ðonne befēolle on oððe oxa oððe esol, ðæt hē hine scolde forġieldan. C. P. 459.

EXODUS.

13. 21. Dominus autem praecedebat eos . . . per diem in columna nubis, et per noctem in columna ignis, ut dux esset itineris utroque tempore (*Greg. sum.* Unde Moyses, qui regente se Deo, deserti iter aerea columna duce pergebat . . .).
15. 6. Dexterā tua, Domine, percussit inimicum (*Greg. sec. Ital.* Dexterā manus tuā, Domine, confregit inimicos).
16. 8. . . . Nos enim quid sumus? nec contra nos est murmur vestrum, sed contra Dominum.
18. 14, 17–22. Quod cum vidisset cognatus eius, omnia scilicet quae agebat in populo, ait: Quid est hoc quod facis in plebe? cur solus sedes, et omnis populus praestolatur de mane usque ad vesperam? At ille: Non bonam, inquit, rem facis; stulto labore consumeris et tu et populus iste qui tecum est; ultra vires tuas est negotium, solus

illud non poteris sustinere. Sed audi verba mea atque consilia, et erit Deus tecum: Esto tu populo in his quae ad Deum pertinent, ut referas quae dicuntur ad eum, ostendasque populo ceremonias et ritum colendi, viamque per quam ingredi debeant, et opus quod facere debeant; provide autem de omni plebe viros potentes, . . . qui iudicent populum omni tempore; quidquid autem maius fuerit, referant ad te, et ipsi minora tantummodo iudicent, leviusque sit tibi, partito in alios onere (*Greg. sum.* Hinc Moses . . . Ietro alienigenae reprehensione iudicatur quod terrenis populorum negotiis stulto labore deserviat; cui et consilium mox praebetur ut pro se alios ad iurgia dirimenda constituat, et ipse liberius ad erudiendos populos spiritualium arcana cognoscat).

21. 33, 34. Si quis aperuerit cisternam et foderit, et non operuerit eam, cecideritque bos aut asinus

25. 11-15. Wyrc fēower hringas ælgyldene, ƿnd āhōh hīe swiðe fæste on ðā fēower hyrnan ðære earce; ƿnd hāt wyrcean twēgen stengeas of ðām trēowe þe is hāten sethim, ðæt ne wierð nāfre forrotod; ƿnd befoh utan mid golde; ƿnd sting ut ðurh ðā hringas bi ðære earce sidan, ðæt hīe mƿn mæge beran on ðām, ƿnd læt hīe stician ðæron; ne tio hīe mƿn nāfre of. C. P. 168, 170.

|| . . . sethim, ðæt nāfre ne rotað. C. P. 170.

|| Ðā sāhlas is beboden ðæt sceoldon bion mid golde befangne. C. P. 170.

|| . . . ðæt hīe sculon simle stician on ðām hringum, ƿnd nāfre ne mōton him beon ofātogene. C. P. 170.

|| . . . ðætte simle ðā ofergyltan sāhlas sceoldon stician on ðām gyltnum hringum. C. P. 170.

28. 8. Ðæt hrægl wæs beboden ðæt sceolde bion geworht of purpuran, ƿnd of twiblſum derodine, ƿnd of twispunnenum twīne līnenum, ƿnd gerēnod mid golde, ƿnd mid ðām stāne iecinta (iacincta H.). C. P. 82.

|| On ðæs sācerdes hrægle wæs tōeacan golde ƿnd iacincte (iacineðe H.) ƿnd purpuran, dyrodine twēgra blēo. C. P. 86.

|| Forðon is beboden, tōeacan ðām twiblēon gōdwebbe, ðæt seile beon twiðrāwen twīn on ðām mæssegieleran. C. P. 86.

28. 21. On ðām selfan hrægle, þe hē on his brēostum wæg, wæs eac āwriten ðā naman ðāra twēlf hēahfædra. C. P. 76.

28. 28, 29. On Arones brēostum sceolde beon āwriten sio racu

in eam, reddet dominus cisternae pretium iumentorum (*Greg. sum.* . . . ut is qui cisternam foderit, si opere neglexerit, corruente in ea bove vel asino, pretium reddat).

25. 11-15. Faciesque (*Greg. Facies*) . . . quattuor circulos aureos, quos pones per quattuor arcae angulos. . . . Facies quoque (*Greg. faciesque*) vectes de lignis setim (*Greg. sethim*), et operies eos (*Greg. om. eos*) auro, inducesque per circulos qui sunt in arcae lateribus, ut portetur in eis; qui semper erunt in circulis, nec unquam extrahentur ab eis.

28. 8. Ipsa quoque textura et cuncta operis varietas erit ex auro, et hyacintho, et purpura, coccoque bis tincto, et bysso retorta (*Greg. Recte etiam superhumerales ex auro, hyacintho, purpura, bis tincto cocco, et torta fieri bysso praecipitur*).

28. 21. Habebuntque nomina filiorum Israel; duodecim nominibus caelabuntur. . . . (*Greg. In quo etiam rationali . . . ut duodecim patriarcharum nomina describantur*).

28. 28, 29. Et stringatur rationale . . . vitta. . . . Portabitque Aaron nomina filiorum Israel in ratio-

ðæs dōmes on ðām hrægle þe mōn hæt 'rationale,' ōnd mid nostlum gebunden. C. P. 76.

28. 30. Mōn sceolde wītan on ðām hrægle ðe Aron bær on his brēostum, ðonne hē innēode beforan Gode, ðā lāre. ōnd ðā dōmas, ōnd ðā sōðfæstnesse. C. P. 78.

28. 33. Forðām wæs beboden Moyse ðæt se sācerd sceolde bion mid bellum behangen. C. P. 92.

|| Hit wæs āwriten ðæt ðæs sācerdes hrægl wære behōngen mid bellum. C. P. 92.

|| On ðæs sācerdes hrægle wæron bellan hangierende. C. P. 92.

|| On ðæs sācerdes hrægle sceoldon hangian bellan, ōnd onge-mōng ðām bellum rēade apla. C. P. 94.

|| . . . ðæt sceolde bēon on ðæs sācerdes hrægle ðā rēadan apla ongemang ðām bellum. C. P. 94.

28. 35. . . . ðæt hē sceolde, ingōngende ōnd ūtōngende beforan Gode tō ðām hālignessum, bēon gehīered his swēg, þylæs hē swulte. C. P. 92.

|| . . . ðæt se sācerd sceolde sweltan, gif se swēg nāre of him gehīered āgðer ge ingōngendum ge ūtōngendum. C. P. 92.

29. 5. . . . ðæt se sācerd sceolde bēon fæste bewāfed on bām sculdrum mid ðām mæssehrægle. C. P. 82.

29. 22, 27. See Lev. 7. 31, 32.

32. 6. Ðæt folc sæt, æt, ōnd dranc, ōnd siððān āryson, ōnd ēodon him plegean. C. P. 309.

32. 26, 27. Sē ðe Godes ðegn sīe, gā hider ōnd dō his sweord tō his hype; ōnd gāð frōm geate tō geate ðurh midde ðā ceastre;

nali iudicii super pectus suum. . . . (*Greg. sum.* . . . ut in Aaron pectore rationale iudicii vittis ligantibus imprimatur).

28. 30. Pones autem in rationali iudicii doctrinam et veritatem, quae erunt in pectore Aaron, quando ingreditur coram Domino, et gestabit iudicium filiorum Israel in pectore suo, in conspectu Domini semper.

28. 33. Deorsum vero, ad pedes eiusdem tunicae, per circuitum, quasi mala punica facies, . . . mixtis in medio tintinnabulis (*Greg. sum.* Hinc in sacerdotis

veste iuxta divinam vocem tintinnabulis mala punica coniunguntur; *for briefer phrases see Greg. ch. 15*).

28. 35. . . . ut audiat sonitus quando ingreditur et egreditur sanctuarium in conspectu Domini, et non moriatur.

29. 5. Indues Aaron . . . superhumerali et rationali quod constringens balteo.

32. 6. . . . Sedit populus manducare et bibere, et surrexerunt ludere.

32. 26, 27. . . . Si quis est Domini (*Greg.* Domini est), iungatur mihi. . . . Ponat vir gladium super fe-

ond ofslea ælc mon his brōður, ond his frēond, ond his nīhstan.

C. P. 383.

32. 29. . . . ðæt hiora hōnda wāron gehālgode Gode. C. P. 352.

34. 30 ff. *See* C. P. 458.

39. *See* Ex. 28.

LEVITICUS.

7. 31, 32. . . . ðæt se sǣcerd seyle onfōn ðone swiðran bōgh æt ðære offrunge, ond sē sceolde bēon āsyndred frōm ðām oðrum flāsce. . . . Eac him mon sceolde sellan ðā brēost ðæs nēates, tōeacan ðām bōge. C. P. 80.

15. 2. . . . ðætte se wer, se ðrōwude oferflōwnesse his sǣdes, ond ðæt unnytlice āgute, ðæt hē ðonne wāre unclāne. C. P. 94.

19. 14. Ne cweðe gē nān lāð ðām deāfan. Ne scrēne ðū ðone blindan. C. P. 453.

21. 17-20. . . . ðæt hē sceolde bēodan Arone þæt nān mon hiera cynnes nē hiera hīoredes ne offrode his Gode nāne hlāf, nē tō his ðenunga ne cōme, gif hē ænig wam hǣfde : gif hē blind wāre, oððe healt, oððe tō micle nosu hǣfde oððe tō lýtle, oððe gēft [tō] wō nosu, oððe tōbrocene hōnda oððe fētt, oððe hoferede wāre, oððe torenigge, oððe flēah hǣfde on ēagan, oððe singale sceabbas, oððe teter, oððe hēalan. C. P. 62, 64.

mur suum ; ite et redite de porta usque ad portam per medium castrorum ; et occidat unusquisque fratrem, et amicum, et proximum suum.

32. 29. . . . Consecrastis manus vestras hodie Domino (*Greg.* . . . Deo manus dicta est consecrasse).

15. 2. Vir qui patitur fluxum seminis (*Greg.* qui fluxum seminis patitur), immundus erit.

19. 14. Non maledices surdo, nec coram caeco pones offendiculum. . . .

21. 17-20. Loquere ad Aaron : Homo de semine tuo per familias, qui habuerit maculam, non offeret panes (*Greg. ins.* Domino) Deo suo, nec accedet ad ministerium eius : si caecus fuerit, si claudus, si (*Greg. ins.* vel) parvo vel grandi vel (*Greg.* et) torto naso, si fracto pede, si manu, si gibbus, si lippus, si albuginem habens in oculo, si iugem scabiem, si impetiginem in corpore, vel herniosus (*Greg.* ponderosus).

LEVITICUS.

7. 31, 32. . . . Pectusculum autem erit Aaron, et filiorum eius. Armus quoque dexter de pacificorum hostiis cedit in primitias sacerdotis (*Greg. sum.* Hinc divina lege armus sacerdos in sacrificium et dextrum accipit et separatum. . . . Cui in esu quoque pectusculum cum armo tribuitur).

NUMBERS.

10. 29-31. We willað nū faran tō ðære stōwe ðe God ūs gehāten hæfð; ac far mid ūs, ðæt wē mægen wel dōn, forðæmðe God hæfð surðe wel gehāten Israhela folce. Ðā andsuarode hē him, and cuæð: Ic nelle mid ðe faran, ac ic wille faran tō mīnre cýððe, and tō ðæm londe ðe ic on geboren wæs. Ðā andswarade him Moyses: Lā, ne forlæt ūs, ac bēo ūre lādēow; ðu cans eal ðis wēsten, and wāsð hwær wē wīcian magon. C. P. 304.
22. 20 ff. *See* C. P. 254.
23. 10. Geweorðe mīn lif swelce ðissa ryhtwīsenā, and geweorðe mīn ende swelce hira. C. P. 423.
25. 6 ff. *See* C. P. 352.

DEUTERONOMY.

19. 5, 6. Gif hwā gonge bilwitlice mid his frīend tō wuda, trēow tō ceorfanne, and sīo æcs ðonne āwint of ðæm hielfe, and swā ungewealdes ofslihð his gefēran, hē ðonne sceal fleon tō ānra ðara ðrēora burga þe tō frīðstōwe gesette sint, and libbe, ðylæs hwelc ðara nīhstena ðæs ofslægan for ðæm sære his ehte, and hiene ðonne gefō and ofslēa. C. P. 164, 166.
25. 4. Ne forbinde gē nō ðæm ðerscendum (ðyrstendum H.) oxum ðone mūd. C. P. 104.

NUMBERS.

DEUTERONOMY.

10. 29-31. . . . Proficiscimur ad locum quem Dominus daturus est nobis; veni nobiscum, ut beneficiamus tibi, quia Dominus bona promisit Israeli. Cui ille respondit (*Greg.* Cui cum respondisset ille): Non vadam tecum, sed revertar in terram meam, in qua natus sum. Et ille: Noli, inquit (*Greg.* illico adiunxit: Noli), nos relinquere; tu enim nosti in quibus locis per desertum castra ponere debeamus, et eris ductor noster.
23. 10. . . . Moriatur anima mea morte iustorum, et fiant novissima mea horum similia.
19. 5, 6. . . . Abiisse cum eo (*Greg.* Si quis abierit cum amico suo) simpliciter in silvam ad ligna caedenda, et in succisione lignorum (*Greg.* et lignum) securis fugerit manu, ferrumque lapsum de manubrio amicum eius percusserit, et occiderit, hic ad unam supradictarum urbium confugiet, et vivet, ne forsitan (*Greg.* forte) proximus eius, cuius effusus est sanguis, dolore stimulatus (*Greg.* doloris stimulo) persequatur et apprehendat eum, si longior via fuerit (*Greg.* om. si . . . fuerit), et percutiat animam eius. . . .
25. 4. Non ligabis os bovis terentis in area fruges tuas.

25. 5-7, 9, 10. Gif hwā gefare ƿnd nān bearn ne gestrīne, gif hē brōður lāfe, fō sē tō his wife. Gif hē ðonne bearn ðārbie gestrīene, ðonne cenne hē þæt ðām gefarenan brēðer þe hīe ær ahte. Gif hē ðonne ðæt wif wille forsacan, ðonne hræce hīo him on ðæt neþ foran, ƿnd his mægas hiene anscōgen oðre fēt, þæt mon mæge siððan hātan his tūn ðæs anscōdan tūn. C. P. 42.

32. 42. Mīn sweord itt flāsc. C. P. 378.

1 SAMUEL.

2. 9. Dryhten gehilt his hāligra fēt, ƿnd þā unrihtwīsan siccettað on ðām ðīstrum. C. P. 64.

2. 29. Ðū weorðast ðīne suna mā ðonne mē. C. P. 122.

4. 17, 18. *See* C. P. 122.

9. 21. *See* C. P. 34.

10. 22. *See* C. P. 34.

15. 17. Ðā ðū ðē selfum ðūhtest unwēnlic, ðā ic ðē gesette eallum Israhelum tō hēafde. C. P. 112; cf. C. P. 34.

16. 23. Donne him se wieðerwearda gāst on becōm, ðonne gefēng Daid his hearpan, ƿnd gestilde his wōðōrāga mid ðam gligge. C. P. 182.

|| Forðāem ðonne se unclāna gāst becōm on Saul, Daid ðonne mid his sange gemetgode ðā wōðōrāge Saules. C. P. 184.

25. 5-7, 9, 10. Quando habitaverint fratres simul, et unus ex eis absque liberis mortuus fuerit, . . . accipiet eam frater eius, . . . et primogenitum ex ea filium nomine illius appellabit. . . . Sin autem noluerit accipere uxorem fratris sui, . . . mulier . . . tollet calceamentum de pede eius, sputetque in faciem illius. . . . Et vocabitur nomen illius in Israel, Domus discalceati (*Greg.* Hinc Moyses ait, ut uxorem fratris sine filiis defuncti superstes frater accipiat, atque ad nomen fratris filios gignat; quam si accipere forte renuerit, huic in faciem mulier exspuat, unumque ei pedem propinquus discalceiet, eiusque

habitaculum domum discalceati vocet).

32. 42. Gladius meus devorabit (*Greg.* manducabit) carnes.

1 SAMUEL.

2. 9. Pedes sanctorum suorum servabit, et impii in tenebris conticescent. . . .

2. 29. . . . Magis honorasti filios tuos (*Greg.* Honorasti filios tuos magis) quam me. . . .

15. 17. . . . Nonne cum parvulus esses (*Greg.* esses parvulus) in oculis tuis, caput in tribubus Israel factus es (*Greg.* caput te constitui in tribubus Israel)?

16. 23. Igitur quandocumque spiritus Domini malus arripiebat Saul,

24. 4-8. Hit gelōmp æt sumum cirre ðæt hē wæs gehȳd on ānum eorðscræfe mid his mōnnum. Þā Saul hiene wolde sēcean uppe on ðām munte, ðā fōr hē fōrð bīe ðām scræfe ðe hē oninnan wæs, ond hē his ðær nō ne wēnde. Ðā gewearð hiene ðæt hē gecierde inn tō ðām scræfe, ond wolde him ðær gān tō feltūne. Ðā wæs ðærinne se ilca David mid his mōnnum, þe lange ār his ēhtnesse earfoðlice ðolode. Ðā clipodon his ðegnas him tō, ond hiene bādon, ond geornlice lārdon ðæt hē hiene ofslōge. Ac hē him sōna ondwyrd, ond him swiðe stiernlice stierde, ond cwæð ðæt hit nō gedafenlic nāere ðæt hīe slōgen Gode gehālgodne kyning; ond arās ðeah ūp, ond bestæl hiene tō him, ond forcearf his mēntles ænne læppan tō tæcne ðæt hē his geweald ahte. C. P. 196.

|| David cearf swiðe diegellice swiðe lȳtelne læppan of Saules mēntelle. C. P. 198.

|| Forðon hit is āwriten ðætte David, ðā hē ðone læppan forcorfedne hāfde, ðæt hē slōge on his heortan, ond swiðe swiðlice hrēowsode ðæt hē him æfre swā ungerisenlice geðenian sceolde, ðeah his ðegnas hiene lārdon ðæt hē hiene mid his sweorde slōge. C. P. 198.

|| Se ilca David þe forbær þæt hē ðone kyning ne yflode þe hine on swā heardum wræce gebrōhte, ond of his earda adrāfde, þā hē his wel geweald ahte on ðām scræfe, hē genam his loðan ænne læppan tō tæcne þæt hē his gewāld ahte. C. P. 36.

David tollebat citharam, et percutiebat manu sua, et refocillabatur Saul, et leuius habebat. . . . (*Greg. sum.* . . . quod cum Saulem spiritus adversus invaderet, apprehensa David cithara, eius vesaniā sedabat; *Ib.* Cum ergo Saul ab immundo spiritu arripitur, David canente eius vesania temperatur).

24. 4-8. . . . Eratque ibi spelunca, quam ingressus est Saul ut purgaret ventrem; porro David et viri eius in interiore parte speluncae latebant. Et dixerunt servi David ad eum: Ecce dies de qua locutus est Dominus ad

te: Ego tradam tibi inimicum tuum, ut facias ei sicut placuerit in oculis tuis. Surrexit ergo David, et praecidit oram chlamydis Saul silenter. Post haec percussit cor suum David, eo quod abscidisset oram chlamydis Saul. Dixitque ad viros suos: Propitius sit mihi Dominus, ne faciam hanc rem domino meo, christo Domini, ut mittam manum meam in eum, quia christus Domini est. Et confregit David viros suos sermonibus, et non permisit eos ut consurgerent in Saul. . . . (*Greg.* Saul quippe persecutor, cum ad purgandum ventrem speluncam

24. 18. *See C. P. 393.*

25. 37. *See C. P. 294.*

2 SAMUEL.

2. 22, 23. Hit is awriten ðæt Abner cwæde tō Assaele: Gecier lā, ƿnd geswīc, ne folga mē, ðæt ic ðē ne ðyrfe (dyrrē H.) ofstingan. Hē forhogde ðæt hē hit gehierde, ƿnd nolde hiene forlāetan; ðā ðyde Abner hiene mid hindewearde sceafte on ðæt smælðearme, ðæt hē wæs deað. C. P. 294.

7. 27. Ðīn ðēow hæfð nū funden his wīsdōm, ðæt is ðæt hē hiene gebidde tō ðē. C. P. 272.

11. 2 ff. *See C. P. 34, 36.*

11. 17. *See C. P. 393.*

12. 1 ff. *See C. P. 144, 184.*

1 KINGS.

6. 7. Hit is gecweden ðætte þā stānas on ðām mēaran temple Salomonnes wāron ær swā wel gefēgede, ƿnd swā emne gesnidene ƿnd gesmēðde, ær hīe mōn tō ðām stēde brōhte þe hīe on standan sceoldon, ðætte hīe mōn eft siððan on ðære hālgan stōwe swā tōsōmne gesette ðæt ðær nān mōn ne gehierde ne æhxe hlēm nē bitles swēg. C. P. 252.

7. 23. *See 2 Chron. 4. 2, 4, 6.*

11. 4. *See C. P. 393.*

fuisse ingressus, illic cum viris suis David inerat, qui iam tam longo tempore persecutionis eius mala tolerabat. Cumque eum viri sui ad feriendum Saul accenderent, fregit eos responsionibus, quia manum mittere in christum Domini non deberet. Qui tamen occulte surrexit, et oram chlamydis eius abscidit. . . . Post haec David percussit cor suum, eo quod abscidisset oram chlamydis Saul).

2 SAMUEL.

2. 22, 23. . . . Locutus est Abner ad Assael (*Greg. Asael, dicens*): Recede, noli me sequi (*Greg. persequi*), ne compellar confodere te in terram . . . Qui audire

contempsit, et noluit declinare; percussit ergo eum Abner aversa hasta in inguine, et transfodit (*Greg. ins. eum*), et mortuus est. . . .

7. 27. . . . Invenit servus tuus cor suum ut oraret te. . . .

1 KINGS.

6. 7. Domus autem cum aedificaretur, de lapidibus dolatis atque perfectis aedificata est; et malleus, et securis, et omne ferramentum non sunt audita in domo cum aedificaretur (*Greg. sum. Hinc est enim quod lapides extratunsi sunt, ut in constructione templi Domini absque mallei sonitu ponerentur*).

2 KINGS.

20. 13. . . . þā hē lǣddē þā ǣlðeodgan ærendracan on his mǣðmhūs,
 ƿnd him ƿeƿe hīs goldhord. C. P. 38.

21. See C. P. 38.

25. 10. Kōka ǣldormƿn tōwearp ðā burg æt Hierusalem. C. P. 310.
 || Ðāra kōka ealdormƿn tōwierpð ðā weallas Hierusa-
 lem. C. P. 310.

2 CHRONICLES.

4. 2, 4, 6. Beforan ðām temple stōd æren cēac onuppan twelf
 ærenum oxum, ðætte þā mēn, þe intō ðām temple ƿān woldon,
 meah-ton hīra hōnda ðwēan on þām mēre. Se cēac [ēac] wæs
 suā micel ðæt hē oferhelede ðā oxan ealle, būtan þā hēafdu
 totodun ūt. C. P. 104.

19. 2. 3. Ðū fultumodest ðām ǣrlēasum, ƿnd ðū ƿemēngdest
 ðinne frēondscīpe wið ðone ðe hatode God, ƿnd mid ðām ðū
 ƿeearnode Godes irre, ðær ðā ƿōdan weore ǣr nāren on ðe
 mētte; ðæt wæs ðæt ðū ǣdydest ðā bearwas of Iudea
 lōnde. C. P. 354.

JOB.

10. 15. Gif ic ryhtwīs wæs, ne āhōf ic mē nā forðy, ƿnd ðeah
 ic eom ƿefylled mid broce ƿnd mid iermðum. C. P. 252.

38. 36. Hwā sealde kokke wīsdōm? C. P. 459.

2 KINGS.

20. 13. . . . Ostendit eis domum, . . .
 et omnia quae habere poterat in
 thesauris suis.

25. 10. Et muros Ierusalem in cir-
 cuitu destruxit omnis exercitus
 Chaldaeorum (*Greg. sec. LXX.* Princeps cocorum destruxit muros
 Ierusalem; *ib.* Cocorum igitur
 princeps muros Ierusalem de-
 jecit), qui erat cum principe
 militum.

2 CHRONICLES.

4. 2, 4, 6. Mare etiam fusile. . . Et
 ipsum mare super duodecim boves
 impositum erat . . . ; posteriora
 autem boum erant intrinsecus
 sub mari. . . In mari sacerdotes

lavabantur (*Greg. sum.* Unde et
 ante fores templi ad abluendas
 ingredientium manus mare aene-
 um, id est luterem, duodecim
 boves portant; qui quidem facie
 exterius eminent, sed ex poste-
 rioribus latent).

19. 2, 3. . . . Impio praebeas auxilium,
 et his qui oderunt Dominum ami-
 citia iungeris, et idcirco iram
 quidem Domini merebaris; sed
 bona opera inventa sunt in te,
 eo quod abstuleris lucos de terra
 Iuda. . . .

JOB.

10. 15. . . . Si iustus (*Greg. ins.*
 fuero), non levabo caput, satura-
 tus afflictione et miseria.

38. 36. . . . Quis dedit gallo intelli-
 gentiam?

41. 16 (Vulg. 7). *Ælces fisces sciell bið tō oðerre gefæged, ðæt ðær ne mæg nān æðm ut betweox.* C. P. 360.
41. 23 (Vulg. 14). *His flæ[s]ces lima clifað ælc on oðrum.* C. P. 360.
41. 34 (Vulg. 25). . . . *ðæt hē gesið ælce ofermetto, sē is kyning ofer eall ðā bearn oferhýde.* C. P. 110.
- || . . . *ðæt hē sið kyning ofer ealle ðā oferhygdan bearn.*
C. P. 300.

PSALMS¹.

1. 1. . . . *ðæt hē nō ne sate on ðām wōlberendan setle.* C. P. 435.
23. 4. *Ðin gierd ond ðin stæf mē āfræfredan.* C. P. 124.
30. 6. *Ic wende on mīnum wlencum ond on mīnum forwanan, ðā ic wæs full ægðer ge welona ge gōdra weorca, ðæt ðæs nāfre ne wurde nān ende.* C. P. 465.
30. 7. *Dryhten, ðū āhwyrðdes ðinne ondwilitan frōm mē, ðā wearð ic gedrēfed.* C. P. 465.
32. 5. *Ic wille seegan ongēan mē selfne mīn unryht, Dryhten, forðām ðū forgāfe ðā ārleasnesse mīnre heortan.* C. P. 419.
34. 19. *Swiðe manigfealde sint ryhtwisra monna earfeðu.* C. P. 252.
38. 6. *Ic eom gebigged, ond āghwōnon ic eom gehīened.* C. P. 66.
40. 9, 10. *Dryhten, ðū wāst ðæt ic ne wirne mīne welora, ond ðine ryhtwisnesse ic ne digle on mīnre heortan; ðine hālo ond ðine ryhtwisnesse ic sæge.* C. P. 380.

41. 7. *Una uni coniungitur, et ne spiraculum quidem incedit pears.*
41. 14. *Membra carnum eius cohaerentia sibi. . .*
41. 25. *Omne sublime videt; (Greg. ins. et) ipse est rex super uniuersos filios superbiae.*
32. 5. . . . *Dixi: Confitebor (Greg. pronuntiabo) aduersum me iniustitiam meam (Greg. iniustitias meas) Domino; et tu remisisti impietatem peccati (Greg. cordis) mei.*

34. 19. *Multae tribulationes iustorum. . .*

38. 6. . . . *Curvatus sum usque in finem (Greg. sec. LXX. Incurvatus sum, et humiliatus sum usque-uaque). . .*

40. 9, 10. . . . *Ecce labia mea non prohibebo; Domine, tuscisti (Greg. cognovisti). Iustitiam tuam non abscondi in corde meo; veritatem tuam et salutare tuum dixi. . .*

PSALMS.

1. 1. . . . *In cathedra pestilentiae non sedit.*
23. 4. . . . *Virga tua et baculus tuus, ipsa me consolata sunt.*
30. 6. *Ego autem dixi in abundantia mea: Non movebor in aeternum.*
30. 7. . . . *Avertisti faciem tuam a me, et factus sum conturbatus.*

¹ The Psalms are quoted according to the numbering of the English versions, which differs, as is well known, from that of the Vulgate and that employed by Gregory and Alfred.

40. 12. Mīn mōd ƿnd mīn wīsdōm mē forlēt. C. P. 272.
49. 7, 8. Hē ne sealde Gode nānne mēdsceat for his sǣule, nē nānne geðingscēat wið his miltse. C. P. 338.
51. 3. Mīne misdǣda bīoð simle beforan mē. C. P. 413.
51. 9. Āhwyrf, Dryhten, ðīn ēagan frōm mīnum synnum. C. P. 413.
51. 17. Ðā gedrǣfedan heortan ƿnd ðā geēaðmēddan, ne forsihð hī nǣfre Dryhten. C. P. 425.
54. 3. Ʒlðiodige ǣrison wið mē, ƿnd wunnon wið mē, (ƿnd H.) swīðe strōnge wǣron ðā þe mīn ehton. C. P. 374.
55. 15. Hī sculon gān libbende on helle. C. P. 429.
60. 5. Gehǣle mē ðīn sīo swīðre. C. P. 389.
69. 23. Sīn hira ēagan ǣðstrode þæt hī ne gesīon, ƿnd hira hrycg simle gebigged. C. P. 28.
73. 18. Ðū hīe geniðrades, ðā hī hī selfe ūpāhofon. C. P. 391.
75. 4. Ic cwæð tō ðǣm u(n)ryhtwīsum: Ne dō gē unryhtwīslīce; ƿnd cwæð tō ðǣm ðe ðǣr syngedon: Ne he[b]be [gē] tō ūp ēowre hornas. C. P. 425.
78. 34. Ðonne God hīe slōg, ðonne sōhton hīe hiene. C. P. 250.
78. 61. Dryhten geðafode ðæt hiora mǣgen ƿnd hiora crǣft wǣre gehǣft, ƿnd hiora wlite wǣre on hira fēonda hōnda. C. P. 465.
80. 5. God ūs drenchte swīðe gemetlice mid tēarum. C. P. 413.
95. 2. Wuton cuman ǣr his dōme andettende. C. P. 415.

- | | |
|---|---|
| 40. 12. ... Cor meum dereliquit me. | dextera tua.... |
| 49. 7, 8.... Non dabit Deo placationem suam, et (Greg. nec) pretium redemptionis animae suae. | 69. 23. Obscurentur oculi eorum ne videant, et dorsum eorum (Greg. illorum) semper incurva. |
| 51. 3. ... Peccatum (Greg. sec. Ital. delictum) meum contra (Greg. coram) me est semper. | 73. 18. ... Deiecisti eos dum alleuarentur. |
| 51. 9. Averte faciem tuam (Greg. oculos tuos) a peccatis meis.... | 75. 4. Dixi iniquis: Nolite inique agere; et delinquentibus: Nolite exaltare cornu. |
| 51. 17. ... Cor contritum et humiliatum, Deus, non despicias (Greg. spernit). | 78. 34. Cum occideret eos, quaerebant (Greg. tunc requirebant) eum.... |
| 54. 3. Quoniam alieni insurrexerunt aduersum (Greg. in) me, et fortes quaesierunt animam meam.... | 78. 61. Et tradidit in captiuitatem uirtutem eorum, et pulchritudinem eorum in manus inimici. |
| 55. 15. ... Descendant in infernum uiuentes.... | 80. 5. ... Potum dabis (Greg. dedit) nobis in lacrymis in mensura. |
| 60. 5. Saluum (Greg. ins. me) fac | 95. 2. Praeoccupemus (Greg. Praeueniamus) faciem eius (Greg. Domini) in confessione.... |

105. 44, 45. Hē him sealde rīcu oðerra kynrena, qnd manigra folca gestreōnes hīe wīeoldon, tō ðon ðæt hē his ryhtwīsnesse gehēolden, qnd his æ sōhten. C. P. 391.
108. 6. Gehæle mē ðīn sīo swiðre. C. P. 388.
112. 9. Sē tōdælð his gōd, qnd seļð ðearfum; his ryhtwīsnes wunað on ēcnesse. C. P. 334, 336.
113. 6. . . . ðætte Dryhten lōcige tō ðæm ēaðmōdan. C. P. 298.
119. 97. Lōca, Dryhten, hū swiðe ic lufige ðīne æ; ealne dæg ðæt bið mīn smēaung. C. P. 168.
119. 106. Ic swōr, swā-swā ic getiohhod hæfde, ðæt ic wolde gehealdan ðīne dōmas qnd ðīne ryhtwīsnesse, Dryhten. C. P. 465.
119. 107. Ic eom gehēned āghwōnane qnd on āghwām, Dryhten; ac gecwuca mē æfter ðīnum wordum, Dryhten. C. P. 465.
120. 6, 7 (Vulg. 7). Ic lufode ðā þe sibbe hatedon; qnd ðonne ic him cīdde, ðonne oncūðon hīe mē būtan seylde. C. P. 354.
129. 3. Ðā synnfullan bytledon uppe on mīnum hryege. C. P. 152.
132. 9. Sīn ðīne sācerdas gegirede mid ryhtwīsnesse. C. P. 92.
138. 6. . . . ðætte Dryhten lōcige tō ðæm ēaðmōdan. Dryhten ongitt swiðe feorran ðā hēahmōdnesse. C. P. 298, 300.
139. 17. Dryhten, surðe surðe sint geweorðode mid mē ðīne frīend, qnd swiðe is gestrangod hīera ealdordōm. C. P. 84.
139. 21, 22. Hū ne hatige ic ðā ealle, Dryhten, ðā þe ðe hatigað? qnd for ðīnum feondum ic āswand on mīnum mōde, qnd mid fulryhte hēte ic hē (hīe H.) hatode, forðæm hīe wāron ēac mīne frīend? C. P. 352.
105. 44, 45. . . . Dedit illis (*Greg. eis*) regiones gentium, et labores popu- cundum verbum tuum.
108. 6. Salvum (*Greg. ins. me*) fac eram pacificus; cum loquebar illis, impugnabant me gratis.
112. 9. Dispersit, dedit pauperibus; iustitia eius manet in saeculum saeculi (*Greg. in aeternum*). . . .
113. 6. Et humilia respicit. . . .
119. 97. Quomodo dilexi legem tuam, Domine! tota die meditatio mea est.
119. 106. Iuravi, et statui custodire iudicia iustitiae tuae.
119. 107. Humiliatus sum usquequaque, Domine; vivifica me se-
120. 7. Cum his qui oderunt pacem eram pacificus; cum loquebar illis, impugnabant me gratis.
129. 3. Supra dorsum meum fabricaverunt peccatores. . . .
132. 9. Sacerdotes tui induantur iustitiam. . . .
138. 6. . . . (*Greg. ins. Deus*) humilia respicit, et alta a longe cognoscit.
139. 17. Mihi autem nimis honorificati sunt amici tui; nimis confortatus est principatus eorum.
139. 21, 22. Nonne qui oderunt te, Domine (*Greg. te oderunt, Deus*), oderam (*Greg. ins. illos*), et super inimicos tuos tabescebam? Per-

140. 9. Ðæt geswinc hiera āgenra welora hīe geðryscð (geðrycð H.). C. P. 239.
140. 11. Se ofersprāca wer, ne wierð hē nāfre geryht nē gelāered on ðisse worlde. C. P. 278.
141. 3. Gesēte, Dryhten, hierde mīnum mūðe, ƿnd ðā duru gestæð-ðignesne. C. P. 274.
150. 4. Lofiað God mid tympanan, ƿnd on choro. C. P. 346.

PROVERBS.

1. 24-26. Ic ēow clipode āer tō mē, ac gē mē noldon æt cuman; ic rāhte mīne hƿnd tō ēow, nolde ēower nān tō lōcian; ac gē forsāwon eall mīn geðeaht, ƿnd lēton ēow tō gīemeliste, ðonne ic ēow cidde: hwæt sceal ic ðonne būton hliehhan ðæs, ðonne gē tō lore (lose H.) weorðað, ƿnd habban mē ðæt tō gamene, ðonne ēow ðæt yfel on becymð ðæt gē ēow āer ondrēdon? C. P. 246, 248.
1. 28. Ðonne hīe tō mē clipiað, ðonne nylle ic hīe gehīeran; on ūhton hīe ārisað, and mē sēceað, ac hīe mē ne findað. C. P. 248.
1. 31. Hīe etað ðone wæsðm hiera āegnes weges, ðæt is ðonne, ðonne hīe beoð gefyllede mid hiera ægnum geðeahte. C. P. 306.
1. 32. Giongra mƿnna dolscipe hī ofslīhð, ƿnd dysigra mƿnna orsorgness hī forðeð. C. P. 387.
3. 16. . . . ðætte on his swīðran handa wāre lang lif, ƿnd on his winestran wāre wela ƿnd wyrðmynt. C. P. 389.
3. 28. . . . ðæt mƿn ne scyle cweðan tō his frīnd: Gā, ƿnd cum tō-

fecto odio oderam illos, et (*Greg. om.* et) inimici facti sunt mihi.

140. 9. . . . Labor labiorum ipsorum operiet eos.

140. 11. Vir linguosus non dirigetur in terra (*Greg. super terram*). . . .

141. 3. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis.

150. 4. Laudate eum in tympano, et choro. . . .

pationes meas neglexistis: ego quoque in interitu vestro ridebo, et subsannabo cum vobis id (*Greg. om. id*) quod timebatis advenerit.

1. 28. Tunc invocabunt me, et non exaudiam; mane consurgent, et non invenient me.

1. 31. Comedent igitur (*Greg. om. igitur*) fructus viae suae, suisque consiliis saturabuntur.

1. 32. Aversio parvulorum interficiet eos, et prosperitas stultorum perdet illos.

PROVERBS.

1. 24-26. . . . Vocavi, et renuistis; 3. 16. Longitudo dierum in dextera extendi manum meam, et non eius, et in sinistra (*Greg. in sinistra vero*) illius divitiae et gloria.
- omne consilium meum, et incre- 3. 28. Ne dicas amico tuo: Vade, et

morgen, ðonne selle ic ðe hwæthwugu, gif hē hit him ðonne sellan mæge. C. P. 322, 324.

3. 32. . . . ðæt hē hæbbe his geðeaht and his sundorspræce mid ðæm bilwitum and mid ðæm anfealdum. C. P. 242.

4. 25. Læt simle gān ðin eagan beforan ðinum fōtum. C. P. 286.

5. 1, 2. Sunu mīn, ongiæt mīnne wīsdōm and mīnne wærscipe, and beheald ðin eagan and ðinne earan tō ðæm, ðætte ðū mæge ðin geðoht gehealdan. C. P. 272.

5. 9-11. Ne læt ðū tō elðodigum ðinne weorðscipe, nē on ðæs wælhrēowan hand ðin gear, ðylæs frēmden mēn weorðen gefylled of ðinum geswince, and ðin mægen sīe on oðres mōnnes gewealdum, and ðū ðonne sargige forðæm on last, ðonne ðin lichōma bīo tō lore gedōn, and ðin flāsc gebrosnod. C. P. 248.

|| . . . ðæt mōn ne selle his weorðscipe frēmdum mēnn. C. P. 248.

|| . . . ðæt frēmden ne sceoldon bīon gefylde ūres mægenes, and ūre geswinc ne sceolde bīon on oðres mōnnes onwāle.

C. P. 250.

|| . . . ðæt hē sargige æt nihtan, ðonne his lichōma and his flāsc sīe gebrosnod. C. P. 250.

5. 15-17. Drinc ðæt wæter of ðinum āgnum mēre, and ðætte of ðinum āgnum pytte aflōwe, and læt ðine willas irnan wīde, and tōdæl hīe; lād hīe giond ðin land, and gegierwe ðæt hīe irnen bī herestrætum; and hafa hīe ðeah ðe ānum, ðylæs elðodige hīe ne dālen wið ðe. C. P. 372.

|| Læt forð ðine wyllas, and tōdæl ðin wætru æfter herestrætum. C. P. 372.

|| ðeah ðū ðin wætru tōdæle, hafa hīe ðeah ðe self, and ne seþe elðodigum hiora nōwuht. C. P. 372.

|| . . . ðæt mōn scolde his wætru tōdælan, and ðeah him self eall habban. C. P. 374.

revertere, (*Greg. ins. et*) cras dabo tibi, cum statim possis dare.

3. 32. . . . Cum simplicibus sermocinatio eius.

4. 25. . . . Palpebrae tuae praece-dant gressus tuos.

5. 1, 2. Fili mi, attende ad (*Greg. om. ad*) sapientiam meam, et prudentiae meae inclina aurem tuam, ut custodias cogitationes. . . .

5. 9-11. Ne des alienis honorem

tuum, et annos tuos crudeli, ne forte impleantur extranei viribus tuis, et labores tui sint in domo aliena, et gemas in novissimis, quando consumpseris carnes tuas (*Greg. om. tuas*) et corpus tuum. . . .

5. 15-17. Bibe aquam de cisterna tua, et fluenta putei tui; deriventur fontes tui foras, et in plateis aquas tuas (*Greg. om. tuas*)

6. 1, 2. Sunu mīn, gif ðū hwæt gehætest for ðinne frēond, ðonne hafast ðū oðrum mēn (*om. oðrum mēn H.*) ðin wēd geseald, qnd ðū bist ðonne gebunden mid ðām wordum ðīnes āgnes mūðes, qnd gehæft mid ðīnre āgenre sprāce. C. P. 192.
6. 3, 4. Dō, mīn sunu, swā ic ðe lāre; alres ðe selfne, forðon ðū eart on borg gegān (*begān H.*) ðinum frīend. Ac iern nū qnd onette, āwece hiene; ne geðafa ðū ðinum ēagum ðæt hie slāpige, nē ne hnappigen ðīne brāwas. C. P. 192.
- || Ne slāpige nō ðin ēagan (*ēage H.*), nē ne hnappigen ðīne brāwas. C. P. 192.
6. 6. Ðū slāwa, gā ðe tō āmethylle, qnd gīem hū hie dōð, qnd leorna ðær wīsdōm. C. P. 190, 192.
6. 12-14. Āworpen mon bið ā unnyt, qnd gæð mid wō mūðe, qnd bieneð mid ðām ēagum, qnd trit mid ðām fet, qnd spricð mid ðām fingre, qnd on wōre heortan bið yfel dōnde, qnd on ælce tīd sāweð wrōhte. C. P. 356.
10. 9. . . . Ðætte sē libbe getrēowlice se þe bilwitlice libbe. C. P. 242.
10. 19. Ne bið nāfre sīo oferspræc būton synne. C. P. 278.
11. 25. Ðæs monnes sāul þe wel spricð, hīo bið āmæst; qnd swā-hwā-swā oðerne ðrencð (*ðrencð H.*), hē wirð self oferdruncen. C. P. 380.
11. 26. Sē þe his hwæte hýt, hiene wiergð ðæt folc. C. P. 376.
14. 30. . . . Ðætte ðis flæsclīce līf sīe æfst, qnd hē sīe ðære flæsclīcan heortan hālo, qnd ðeah ðā bān for him forrotigen¹. C. P. 234.

divide; habeto eas solus, nec sint alieni participes tui.

6. 1, 2. Fili mi, si spononderis pro amico tuo, defixisti apud extraneum manum tuam, (*Greg. ins. et*) illaqueatus es verbis oris tui, et captus propriis sermonibus.
6. 3, 4. Fac ergo quod dico, fili mi, et temetipsum libera; quia incidisti in manum proximi tui. Dis-curre, festina, suscita amicum tuum; ne dederis somnum oculis tuis, nec dormitent palpebrae tuae.
6. 6. Vade ad formicam, o piger, et considera vias eius, et disce sapientiam.
6. 12-14. Homo apostata, vir inutilis, graditur ore perverso, annuit oculis, terit pede, digito loquitur, pravo corde machinatur malum, et omni tempore iurgia seminat.
10. 9. Qui ambulat simpliciter, ambulat confidenter. . . .
10. 19. In multiloquio non deerit peccatum. . . .
11. 25. Anima quae benedicit impinguabitur; et qui inebriat, ipse quoque inebriabitur.
11. 26. Qui abscondit frumenta, maledicetur in populis. . . .
14. 30. Vita carnum, sanitas cordis; putredo ossium, invidia.

¹ A curious mistranslation.

- || . . . ðætte ðæt flæsclice lif sīe ðære heortan hālo. C. P. 234.
- || Ðæt is swiðe ryhte gecweden bi ðām bānum, ðæt hīe forrot-
igen for ðām æfste. C. P. 234.
15. 7. Dysigra mōnna mōd bið surðe unemn ond surðe ungelic.
C. P. 306.
15. 33. Sio eadmodnes iernð beforan ðām gilpe, ond hīo cymð ær
ær ðā weorðmyndu. C. P. 298.
16. 5. . . . ðætte God onscunige ælene ofermōdne mōn. C. P. 370.
16. 18. Ær ðæs mōnnes hryre bið ðæt mōd upāhafen. C. P. 298.
16. 32. Beþra bið se geðyldega wer ðonne se strōnga ond se kēna;
ond strōngra bið sē ond ðristra þe his āgen mōd ofercymð ond
gewilt, ðonne sē þe fæste burg ābrycð. C. P. 218.
17. 14. . . . ðætte sē, se þe ðæt wæter ütforlēte, wære fruma ðære
tōwesnesse. C. P. 278.
18. 4. . . . ðætte swiðe deop pōl wære gewered on ðæs wisan
mōnnes mōde. C. P. 278.
18. 9. Sē ðe his willum for his slāwðe forlætt his gōdan weorc, hē
bið gelicost ðām mēn ðe his tōwirpð. C. P. 445.
19. 11. Æghwelces lāreowes lār wiht¹ ðurh his geðylde. C. P. 216.
19. 15. Sio slāwð grett slāp on ðone mōnnan. . . . Ðæt ungeorn-
fulle mōd ond ðæt tōslopene hyngreð. C. P. 282.
20. 4. For cile nyle se slāwa ęrgan on wintra; ac hē wile biddan
on sumera, ond him mōn nyle ðonne sellan. C. P. 284.
- || Se slāwa nylle ęrian for ciele. C. P. 284.
- || Se slāwa for ðām ege ðæs ciles nylle ęrian. C. P. 284.
- || Is . . . gecweden ðæt hē eft bedecige on sumera, ond him
mōn ðonne nōht ne selle. C. P. 284.
15. 7. . . . Cor stultorum dissimile erit. 18. 4. Aqua profunda verba ex ore
viri. . . .
15. 33. . . . Gloriam praecedit hu- 18. 9. Qui mollis et dissolutus est
militas. in opere suo, frater est sua opera
dissipantis.
16. 5. Abominatio Domino (Greg. 19. 11. Doctrina viri per patientiam
Domini) est omnis arrogans. . . . noscitur. . . .
16. 18. . . . Ante ruinam exaltatur 19. 15. Pigredo immittit soporem,
spiritus. et anima dissoluta esuriet.
16. 32. Melior est patiens viro forti; 20. 4. Propter frigus piger arare
et qui dominatur animo suo, ex- noluit; mendicabit ergo aestate,
pugnatore urbium. et non dabitur illi (Greg. ei).
17. 14. Qui dimittit aquam, caput 17. 14. Qui dimittit aquam, caput
est iurgiorum. . . .

¹ 'Noscitur' has been misread as 'nascitur.'

20. 21. Ðæt ierfe ðæt gē ārest æfter hīgiað, æt siðestan hit bið
bedæled ælcere blædsunge. C. P. 330.
20. 27. Ðæs monnes lif bið Godes leohtfæt; ðæt Godes leoht-
fæt geondsēcð ond geondliht ealle ðā diegelnesse ðære
wambe. C. P. 258.
20. 30. . . . ðætte sīo wund wolde hāligean, æfterðæmpe hīo
wyrsmde. C. P. 256, 258.
|| Ðonne aflēwð ðæt sār of ðære wunde mid ðȳ wormse.
C. P. 258.
|| . . . ðætte ðæt ilce bīo bi ðām wundum þe bīoð oninnan ðære
wombe. C. P. 258.
|| Ðæt worsm ðonne ðāra wunda. . . . C. P. 258.
|| Ðæt sār innan ðære wombe. . . . C. P. 258.
21. 25. Ælc idel mon lifað æfter his āgnum dōme. C. P. 283.
21. 26. Sē þe ryhtwis bið, hē bið ā sellende, ond nō ne blinð.
C. P. 336.
21. 27. Ārleasra offrung bið āwierged, forðām hīo (hīe H.) bīoð
brōhte of unryhtum gestreōnum, ond of mādædum. C. P. 342.
23. 34. . . . ðæt hit wære swelce se stīora slēpe on midre sē, ond
forlure ðæt stīorrōður. C. P. 431.
23. 35. Hī mē wundedon, ond ic hit ne gefrēdde; hī mē drōgon,
ond ic hit nyste; ond sōna swā ic anwōc, swā wilnode ic eft
wīnes. C. P. 431.
25. 28. . . . ðætte se mon, se þe ne mæg his tungan gehealdan,
sīe gelicost openre byrg, ðære þe mid nāne wealle ne bið
ymbworht. C. P. 276.

20. 21. Haereditas, ad quam festi-
natur in principio, in novissimo
benedictione carebit.
20. 27. Lucerna Domini spiraculum
hominis, quae investigat omnia
secreta ventris.
20. 30. Livor vulneris absterget
(*Greg.* abstergit) mala, et plagae
in secretioribus ventris.
21. 25. Desideria occidunt pigrum
(*Greg.* In desideriis est omnis
otiosus). . . .
21. 26. . . . Qui autem (*Greg.* om-
nem) iustus est, tribuet, et non
cessabit.
21. 27. Hostiae impiorum abomina-
biles, quia (*Greg.* quae) offeruntur
ex scelere.
23. 34. Et eris sicut (*Greg.* quasi)
dormiens in medio mari, et quasi
sopitus gubernator, amisso clavo.
23. 35. . . . Verberaverunt me, sed
non dolui; traxerunt me, et ego
non sensi; quando evigilabo, et
rursus (*Greg.* rursus) vina re-
periam?
25. 28. Sicut urbs patens et absque
murorum ambitu, ita vir qui non
potest in loquendo cohibere spiri-
tum suum.

26. 10. Sē gemetgað ierre, se þe ðone dyseган hæt geswugian. C. P. 278.
27. 22. Ðeah mon [ðū] portige ðone dyseган on pīlan, swā mon corn deð mid pīlstafe, ne meahððū (meaht ðū H.) his dysig him from ādrifan. C. P. 264, 266.
28. 20. Sē þe æfter ðām hīgað ðæt hē eadig sīe in (on H.) ðisse worlde, ne bið hē unsceaðfull. C. P. 330.
29. 11. Se dysega ungeðyldega, āll his ingeðonc hē geypt; ac se wīsa hit ieldeað, onð bitt tīman. C. P. 220.
- || Ac se wīsa hilt his spræce, onð bitt tīman. C. P. 220.

ECCLESIASTES.

3. 7. . . . ðætte hwīlum sīe spræce tiid, hwīlum swiggéan. C. P. 274.
5. 10 (Vulg. 9). Ne wierð se gīdsere nāfre full fīos, onð sē þe worldwelan lufað ungescēadwīslīce, ne cymð him of ðām nān wāstm. C. P. 330.
7. 8 (Vulg. 9). . . . ðæt beþra bīo se geðyldega wer ðonne se gilpna. C. P. 216.
11. 4. Sē þe him ealneg wind ondræt, hē sēawð tō seldon; onð sē þe him ælc wolen ondræt, ne rīpð sē nāfre. C. P. 284.
11. 9. Blīðsa, eniht, on ðīnum gioguðhāde. C. P. 385.

SONG OF SOLOMON.

2. 6. Dryhtnes winestre hand is under mīnum hēafde, onð his swīðre hand mē beclipð. C. P. 389.
26. 10. . . . Qui imponit stulto silentium, iras mitigat.
27. 22. Si contuderis stultum in pila quasi ptisanas feriente (*Greg.* ferienti) desuper pilo, non auferetur ab eo stultitia eius.
28. 20. . . . Qui autem (*Greg. om.* autem) festinat ditari, non erit innocens.
29. 11. Totum spiritum suum profert stultus; sapiens (*Greg. ins.* autem) differt, et reservat in posterum.
5. 9. Avarus non implebitur (*Greg.* impletur) pecunia; et qui amat divitias, fructum non capiet (*Greg.* non capiet fructus) ex eis. . . .
7. 9. . . . Melior est patiens arrogante.
11. 4. Qui observat ventum non seminat; et qui considerat nubes numquam metet.
11. 9. Laetare ergo (*Greg. om.* ergo), iuvenis, in adolescentia tua. . . .

SONG OF SOLOMON.

- ECCLESIASTES.
3. 7. . . . Tempus tacendi, et tempus loquendi.
2. 6. Laeva eius sub capite meo, et dextera illius amplexabitur me.

3. 8. Hæbbe ēower ælc his sweord be his ðeo for nihtlecum ege. C. P. 433.
7. 4. Ðin nosu is swele, swelce se torr on Libano ðæm munte. C. P. 64.
- || Ðin nosu is swelce se torr on Libano. C. P. 433.
8. 3. Dryhtnes winestre hand is under mInum hēafde, ond his swiðre hand mē beclipð. C. P. 389.
8. 13. Hlyst hider, ðū þe eardast on friondes ortgearde, ond gedoo ðæt ic mæge gehieran ðine stemne. C. P. 380.

ISAIAH.

1. 16. Āðwēað Iow, ðæt gē sIn clāne. C. P. 421.
3. 9. Hī lārdon hira synna swā-swā Sodome dydon, ond hī hī nānwuht ne hālon. C. P. 427.
5. 8. Wā ēow þe gadriað hūs tō hūse, ond spannað ðone æcer tō ðæm oðrum oð ðæs londes mearce, swelce gē āne willen gebūgean ealle ðās eorðan. C. P. 328.
6. 5. Wā mē ðæs ic swugode. C. P. 378.
6. 6, 7. See C. P. 48.
6. 8. Ic eom gearo, sēnde (sēnd H.) mē. C. P. 48.
9. 13. Ðis folc nis nō gewēnd tō ðæm þe hīe swingð. C. P. 266.
14. 13, 14. Ic wille wyrcean mIn setl on norðdæle, ond wille bēon gelīc ðæm Hiehstan. C. P. 110.
23. 4. Ðios sē cwið ðæt ðū ðin scamige, Sidon. C. P. 409.

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| 3. 8. . . . Uniuscuiusque ensis super femur suum propter timores nocturnos. | 5. 8. Vae qui coniungitis domum ad domum, et agrum agro copulatis usque ad terminum loci; numquid habitabitis vos soli (<i>Greg.</i> soli vos) in medio terrae? |
| 7. 4. . . . Nasus tuus sicut turris Libani (<i>Greg.</i> quae est in Libano). . . . | 6. 5. . . . Vae mihi quia tacui. . . . |
| 8. 3. Laeva eius sub capite meo, et dextera illius amplexabitur me. | 6. 8. . . . Ecce ego, mitte me. |
| 8. 13. Quae habitas in hortis, amici auscultant; fac me audire vocem tuam. | 9. 13. . . . Populus non est reversus ad percutientem se. |
| | 14. 13, 14. . . . Sedebo in monte testamenti, in lateribus aquilonis, . . . similis ero Altissimo (<i>Greg.</i> Ponam sedem meam ad aquilonem, et ero similis Altissimo). |

ISAIAH.

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| 1. 16. Lavamini, mundi estote. . . . | |
| 3. 9. . . . Peccatum suum quasi (<i>Greg.</i> sicut) Sodoma praedicaverunt, nec absconderunt. . . . | 23. 4. Erubescet, Sidon: ait enim (<i>Greg. om.</i> enim) mare. . . . |

30. 20, 21. Ðīn ēag[an] weorðað gestonde ðinne bebiðend, ond ðīn ēaran gehīrað under bæc. C. P. 405.
32. 17. . . . Ðætte sīo swigge wære ðære ryhtwisnesse fultom ond midwyrhta. C. P. 278.
34. 15. . . . Ðæt ðær se iil hæfde se (his H.) holh. C. P. 240.
39. 4. See C. P. 38.
40. 9. Ðū þe wilt godspellian Sion, āstīg ofer hēanne munt. C. P. 80.
43. 25, 26. Ðīnra synna ne weorðe ic gemunende, ac gemun ðū hiora. C. P. 413.
48. 10. Ðē ic gecēas on ðæm ofne þe ðū on wære āsoden, Ðæt wæs on ðīnum iermðum. C. P. 180.
52. 11. Dōð ēow clāne, gē þe berað Godes fatu. C. P. 76.
54. 4. Ne ondræd ðū ðē, forðæm ðū ne wyrðest gescended. C. P. 180.
54. 4, 5. Ðære scame ond ðære scande þe ðū on iuguðe worhtes, ic gedō ðæt ðū forgitst; ond ðæs bismeres ðīnes wuduwanhādes ðū ne gemanst; forðæm ðæt is ðīn Wāldend þe ðē gēworhte. C. P. 206.
54. 11. Ðū earma, ðū þe art mid ðy storme ond mid ðære yste onwēnd ond oferworpen. C. P. 180.
56. 4, 5. Ðis cwið Dryhten: Ðā afyrdan, ðā ðe behealdað mīnne ræstedæg, ond gecēosað ðæt ic wille, ond mīnne frēondscipe gehealðað¹, ic him sēlle on mīnum hūse, ond binnan mīnum weallum, wīc ond bēteran noman ðonne oðrum mīnum sunum oððe dohtrum. C. P. 407.

30. 20, 21. . . . Et erunt oculi tui videntes praeceptorem tuum, et aures tuae audient verbum post tergum. . . .
32. 17. . . . Cultus iustitiae silentium. . . .
34. 15. Ibi habuit foveam ericius. . . .
40. 9. Super montem excelsum ascende, tu qui evangelizas Sion. . . .
43. 25, 26. . . . Et peccatorum tuorum non recordabor (*Greg. memor non ero*). Reduc me in memoriam (*Greg. Tu autem memor esto*). . . .
48. 10. . . . Elegi te in camino pauperatis.
52. 11. . . . Mundamini, qui fertis vasa Domini.
54. 4, 5. Noli timere, quia non confunderis. . . . Confusionis adolescentiae tuae oblivisceris, et opprobii viduitatis tuae non recordaberis amplius (*Greg. om. amplius*); quia dominabitur tui qui fecit te. . . .
54. 11. Paupercula, tempestate convulsa. . . .
56. 4, 5. . . . Haec dicit Dominus eunuchis: Qui custodierint sabbata mea, et elegerint quae ego (*Greg. om. ego*) volui, et tenuerint foedus meum (*Greg. foedus meum tenuerint*), dabo eis in domo mea, et in muris meis, locum et nomen melius a filiis et filiabus. . . .

¹ For 'gehealdað.'

56. 10. Dumbe hundas ne magon beorcan. C. P. 88.
56. 11. Ðā hirdas næfdon andgit. C. P. 26.
57. 11. Gē sindon lēogende; nāron gē nō mīn gemunende, nē gē nō ne geðohton on ēowerre heortan ðæt ic swugode, swelce ic hit ne gesāwe. C. P. 150.
58. 1. Cliopa, qnd ne blin; hefe up ðīne stefne swā ðer (ðes H.) bīeme. C. P. 90.
58. 3. On ēower fæstendagum bið ongieten ēower willa. C. P. 314.
58. 4. Tō gemōtum, qnd to gecīdum, qnd tō iersunga, qnd tō fýst-gebeate, gē fæstað. C. P. 314.
58. 6, 7. Ne gecēas ic nō ðis fæsten, ac ðyllic fæsten ic gecēas: Brec ðām hyngriendum ðinne hlāf, qnd ðone wīdfarendan qnd ðone wædlan lād on ðīn hūs. C. P. 314.
58. 9. Nū ðū mē clipodest; nū ic eom hēr. C. P. 62.
61. 8. Ic eom Dryhten; ic lufige ryhte dōmas, qnd ic hatige þā lāc þe bioð on wōh gerēafodu. C. P. 342.
66. 2. Tō hwām lōeige ic būton tō ðām eaðmōdum, qnd tō ðām stillum, qnd tō ðām þe him ondrædað mīn word? C. P. 298.

JEREMIAH.

1. 6. Ēālā, ēalā, ēalā, Dryhten, ic eom cniht; hwæt can ic sprecaþ? C. P. 48.
56. 10. ... Canes muti, non valentes latrare. ...
56. 11. ... Ipsi pastores ignoraverunt intelligentiam. ...
57. 11. ... Mentita es, et mei non es recordata, neque cogitasti in corde tuo? quia ego tacens, et quasi non videns. ...
58. 1. Clama, ne cesses; quasi tuba exalta vocem tuam. ...
58. 3. ... Ecce in die ieiunii vestri invenitur voluntas vestra (*Greg. sec. Ital.* In diebus ieiuniorum vestrorum inveniuntur voluntates vestrae). ...
58. 4. Ecce ad lites et contentiones ieiunatis, et percutitis pugno impie (*Greg. sec. Ital.* In iudicia et rixas ieiunatis, et percutitis pugnis). ...
58. 6, 7. Nonne hoc est magis (*Greg.* Numquid tale est) ieiunium quod elegi? ... (*Greg. ins.* Sed) frange esurienti panem tuum, et egenos vagosque induc in domum tuam. ...
58. 9. ... Clamabis, et dicet (*Greg.* Adhuc loquente te dicam): Ecce adsum. ...
61. 8. ... Ego Dominus diligens iudicium, et odio habens rapinam in holocausto. ...
66. 2. ... Ad quem autem (*Greg. om.* autem) respiciam nisi ad pauperculum, et contritum spiritu (*Greg. sec. Ital.* nisi ad humilem et quietum), et trementem sermones meos?

JEREMIAH.

1. 6. ... A, a, a, Domine Deus, ecce nescio loqui, quia puer ego sum.

1. 10. Ic hæbbe ðe nū tōdæg gesetne ofer rice ond ofer ðroda, ðæt ðū hi tōlūce ond tōweorpe ond forspilde ond tōstence, ond getimbre ond geplantige. C. P. 441.
2. 8. Hī hæfdon mine æ, ond hī mē ne geenēwon. C. P. 28.
3. 1. Gif hwelc wif forlæt hiere ceorl, ond nimð hire oðerne, wēnestū reccē hē hire æfre mā, oððe mæg hīo æfre eft cuman tō him swā clānu swā hīo ær wæs? Hwæt, ðū ðonne eart fo(r)-legen wið manigne copenere, ond swā-ðeah ic cweðe: Gecier eft (t)ō mē, cwæð Dryhten. C. P. 405.
3. 3. Ēower nebb sint swā scamleas swā ðara wifa ðe bīoð forelegissa. C. P. 206.
 || Dū hæfst forlegisse andwlitan, forðæm ðe nō ne sceamað C. P. 403.
4. 4. Healdað ēow ðæt gē ne onālen mīn ierre mid ēowrum searwum, ðæt gē hit ne mægen eft ādwāscan. C. P. 435.
5. 3. Dū hīe tōbræce, ond ðeah hīe noldon underfōn ðīne lāre. C. P. 266.
6. 29. Īdel wæs se blāwere, forðæm hīa āwiergdan weore ne wurdon frōm him āsyndrede. C. P. 268.
9. 5. Hīe lārdon hīa tungan, ond wenedon tō lēasunge, ond swuncon on unnyttum (unryhtum H.) weorce. C. P. 238.
15. 7. Ic ofslōg ðis fole, ond tō forlore gedyde, ond hīe hīe ðeah noldon onwēndan frōm hīa wōn wegum. C. P. 266.
23. 2. Ic wrice on ēow æfter ēowrum geðeahhte. C. P. 435.

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| <ol style="list-style-type: none"> 1. 10. Ecce constitui te hodie super gentes et super regna, ut evellas et destruas et disperdas et dissipes, et aedifices et plantes. 2. 8. ... Et tenentes legem nesciunt me. ... 3. 1. ... Si dimiserit vir uxorem suam, et (<i>Greg. ins.</i> illa) recedens ab eo (<i>Greg. om.</i> ab eo) duxerit virum alterum (<i>Greg.</i> alium), numquid revertetur ad eam ultra? numquid non polluta et contaminata erit mulier illa? Tu autem fornicata es cum amatoribus multis; tamen revertere ad me, dicit Dominus. ... 3. 3. ... Frons mulieris meretricis facta est tibi, noluisti erubescere. | <ol style="list-style-type: none"> 4. 4. ... Ne forte egrediatur ut ignis indignatio mea, et succendatur, et non sit qui extinguat. ... 5. 3. ... Attrivisti eos, et renuerunt accipere disciplinam. ... 6. 29. ... Frustra conflavit conflator; malitiae enim (<i>Greg. om.</i> enim) eorum non sunt consumptae. 9. 5. ... Docuerunt enim (<i>Greg. om.</i> enim) linguam suam loqui mendacium; ut inique agerent laboraverunt. 15. 7. ... Interfeci et disperdidi (<i>Greg.</i> perdididi) populum meum (<i>Greg.</i> istum), et tamen a viis suis non sunt reversi. 23. 2. ... Visitabo super vos mali- |
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48. 10. Āwyrġed bið se mōn se þe wyrnð his sweorde blōdes.
C. P. 376, 378.
51. 9. Wē lācnedon Babylon, ƿnd hīo ðeah ne wearð gehæled.
C. P. 266.

LAMENTATIONS.

2. 14. Ēowre wītgan ēow wītgodon dysig ƿnd lēasunga, ƿnd noldon
ēow geeƿðan ēowre unryhtwīsnesse, ðæt hē (hīe H.) ēow
gebrōhten on hrēowsunge. C. P. 90.
3. 48. Tōdālnessa ðāra wātera ūtleton mīn ēagan. C. P. 413.
4. 1. Ēalā, hwȳ is ðis gold ādeorcad? ƿnd ðæt æðeleste hīew, hwȳ
wearð hit onhworfen [āhworfen]? Tōworpne sint ðā stānas ðæs
temples, ƿnd liegeað æt ælcere strāte ende. C. P. 132.

EZEKIEL.

1. 18. See C. P. 194.
2. 1. See C. P. 465.
4. 1. Nim sume tīglan, ƿnd lege beforan ðē, ƿnd wrīt on hīere ðā
burg Hierusalem. C. P. 160.
 || Genim ðē āne tīglan, ƿnd lege beforan ðē, ƿnd wrīt on
 hīere ðā burg Hierusalem. C. P. 160.
4. 2, 3. Besittað hīe ūtan, ƿnd wyrceað oðer fāsten wið hīe, ƿnd
berað hīere hlæd tō, ƿnd sēnd ðāertō gefylceo, ƿnd ðerscað ðone
weall mid rammum. And¹ eft hē him tēhte tō fultome ðæt
hē him genāme āne Irene hierstepannan, ƿnd sette betweoh
hiene ƿnd ðā burg for Iserne weall. C. P. 160.

tiam (*Greg. iuxta fructum*) stu-
diorum vestrorum. . . .

48. 10. . . . Maledictus qui prohibet
gladium suum a sanguine.
51. 9. Curavimus Babylonem, et non
est sanata. . . .

3. 48. Divisiones aquarum deduxit
oculus meus. . . .

4. 1. Quomodo obscuratum est au-
rum, mutatus est color optimus,
dispersi sunt lapides sanctuarii
in capite omnium platearum?

EZEKIEL.

LAMENTATIONS.

2. 14. Prophetæ tui viderunt tibi
falsa et stulta, nec aperiebant
iniquitatem tuam, ut te ad poeni-
tentiam provocarent. . . .
4. 1. . . . Sume tibi laterem, et pones
eum coram te, et describes in eo
civitatem Ierusalem.
4. 2, 3. Et ordinabis adversus eam
obsidionem, et aedificabis muni-

¹ So Sweet.

|| Ymbsittað ðā burg swiðe gebyrdelice, ƿnd getrymiað eow wið hīe. C. P. 160.

|| Wyrceað fæsten ymb ðā burg. C. P. 162.

|| Berað hiere tō hlæd, ƿnd ymbsittað hīe, ƿnd gāð tō mid rammum. C. P. 162.

|| Genim ðe āne irene hierstepannan, ƿnd seƿe betweoxn ðe ƿnd Hierusalem for Iserne weall. C. P. 162.

|| Seƿe Iserne weall betweox (betuh H.) ðe ƿnd ðā burh. C. P. 164.

8. 8-10. Ðū, mƿnnes sunu, ðurhðýrela ðone wāh. Ðā ic ðā ðone wāh ðurhðýrelodne hæfde, . . . ðā eowde hē mē āne duru beinnan ðām wealle, ƿnd cwæð tō mē : Gang inn, geseoh ðā scande ƿnd ðā wirrestan ðing ðe ðās mēn hēr dōð. Ic ðā eode inn, ƿnd geseah ðær ðā anlicnessa ealra crēopendra wuhta ƿnd ealra anscunigendra [anscunigendlicra] nīetena, ƿnd ealle ðā heargas [hearga] Israhela folces wāron ātifred (ātifrede H.) on ðām wāge. C. P. 152.

|| Ðā ic hæfde ðone weall ðurhðýrelod, ðā geseah ic duru. C. P. 154.

|| Gƿng inn, ƿnd geseoh þā heardsælða ƿnd ðā sƿnde þe ðās hēr dōð. C. P. 154.

|| Ic ðā eode inn, ƿnd geseah ðā anlicnessa ealra crēopendra wuhta, ƿnd eac onscunigendlicra nīetena. C. P. 154.

13. 5. Ne cōme gē nō tōgēanes mīnum folce ðæt gē meahton standan on mīnum gefeohte for Israhela folce, nē gē ðone weall ne trymedon ymb hīa hūs on ðām dāge þe him nīððearf wæs. C. P. 88.

13. 18. Wā ðām þe willað under ælcene ƿlnbōgan lēgean pyle, ƿnd bolster under ælcene hnēcƿan, mēn mid tō gefōnne. C. P. 142.

tiones, et comportabis aggerem, et dabis contra eam castra, et pones arietes in gyro. Et tu sume tibi sartaginem ferream, et pones eam in (Greg. om. in) murum ferreum inter te et inter civitatem. . . .

8. 8-10. . . . Fili hominis, fode parietem. Et cum fodissem parietem, apparuit ostium unum. Et dixit ad me : Ingredere, et vide abominaciones pessimas quas isti faciunt

hic. Et ingressus vidi, et ecce omnis similitudo reptilium, et animalium abominatio, et universa idola domus Israel depicta erant in pariete. . . .

13. 5. Non ascendistis ex adverso, neque (Greg. nec) opposuistis murum pro domo Israel, ut staretis in proelio in die Domini.

13. 18. . . . Vae (Greg. ins. his) quae (Greg. qui) consuunt pulvillos sub omni cubito manus, et faciunt

16. 14, 15. Dryhten cwið tō ðisse byrg : Ðū wære fulfremed on mīnum wlite, ƿnd ðā fortrūwdes ðū ðe for ðām, ƿnd forlāge ðe ðines ægnes ðonces. C. P. 463.

|| Gē ēow forlāgon ēowres ægnes ðonces. C. P. 463.

22. 18. Ðis Israhela folc is geworden nū mē tō sindrum, ƿnd tō āre, ƿnd tō tine, ƿnd tō Iserne, ƿnd tō leade, inne on mīnum ofne. C. P. 266.

23. 3. . . . Ðæt hī hī forlāgen on Egiptum on hira gioguðe ; hī wāron ðær forlegene, ƿnd ðær wāron gehnescode hira brēost, ƿnd forbrocene ðā dela hiora mægdenhādes. C. P. 403, 405.

|| On Egiptum bioð forbrocene ða wāstmas ðāra dela. C. P. 405.

24. 12. Ðær wæs swiðe swiðlic geswinc, ƿnd ðær wæs micel swāt āgoten, ƿnd ðeah ne meahte mōn him of āniman ðone miclan rust, nē furðum mid fire ne meahte hine mōn āweg ādōn. C. P. 268.

32. 19. Āstīg eft ofdūne ðonnan ðe ðū wēnst ðæt ðū wlitegost sīe. C. P. 463.

34. 4. Ðæt scēap ðæt ðær scanforad wæs, ne spilete gē ðæt, ƿnd ðæt ðær forloren wæs, ne sōhte gē ðæt, nē hām ne brōhton. C. P. 122.

Gē budon swiðe rīclīce ƿnd swiðe āgendlice. C. P. 144.

34. 18, 19. Gē fortrædon Godes scēapa gærs, ƿnd gē gedrēfdon hira wæter mid ēowrum fōtum, ðeah gē hit ær undrēfed druncon. C. P. 30.

cervicalia sub capite universae
aetatis, ad capiendas animas. . .

16. 14, 15. . . . Perfecta eras in de-
core meo quem posueram super
te, dicit Dominus Deus (*Greg.
om.* Deus). Et habens fiduciam in
pulchritudine tua, fornicata es in
nomine tuo. . . .

22. 18. . . . Versa est mihi domus
Israel in scoriam ; omnes isti aes,
et stannum, et ferrum, et plum-
bum, in medio fornacis. . . .

23. 3. . . . Fornicatae sunt in Aegypto,
in adolescentia sua fornicatae sunt ;
ibi subacta sunt ubera earum, et
fractae sunt mammae pubertatis
earum.

24. 12. Multo labore sudatum est,
et non exivit de ea nimia rubigo
eius, neque per ignem.

32. 19. Quo pulchriores descende. . . .

34. 4. . . . Quod confractum (*Greg.
fractum*) est non alligastis, et
quod abiectum est non reduxis-
tis, et quod perierat non quae-
sistis (*Greg. om.* et quod perierat
non quaesistis) ; sed (*Greg.* Vos
autem) cum austeritate impera-
batis eis, et cum potentia.

34. 18, 19. . . . Cum (*Greg. ins.* ipsi)
purissimam (*Greg.* limpidissimam)
aquam biberetis, reliquam pedibus
vestris turbabatis ; et oves meae
his (*Greg. om.* his) quae conculcata

36. 5. Hīe dydon mīn land him selfum tō ierfelōnde mid gefēan,
 ƿnd mid ealre heortan, ƿnd mid ealle mōde. C. P. 387.
43. 13. Wæs . . . beboden Ezechiele ƿām witgan ƿæt hē sceolde
 ƿone Godes ālter habban uppan āhōlodne. C. P. 216.
 || Holh wæs beboden ƿæt sceolde bēon on ƿām weobude
 uppan. C. P. 218.
 . . . ƿæt ƿæt holh sceolde bēon on ƿām weobude ānre ƿlne
 brād ƿnd ānre ƿlne lōng. C. P. 218.
44. 12. Yfle prēostas bið folces hryre. C. P. 30.
44. 20. . . . ƿætte ƿā sācerdas ne sceoldon nō hiera hēafdu scieran
 mid scearseaxum, nē ƿft hīe ne sceoldon hiera loccas lētan
 weaxan, ac hīe sceoldon hīe ƿfsian mid scearum. C. P. 138.

DANIEL.

4. 16 ff. *See* C. P. 38.
4. 30 (Vulg. 27). Hū ne is ƿis nū sīo micle Babilon þe ic self
 atimbrede tō kynestōle ƿnd tō ƿrymme, mē selfum tō wlite
 ƿnd tō wuldre, mid mīne āgne mægene ƿnd strēngeo? C. P. 38.

HOSEA.

2. 8. Ic him sealde hwæte, ƿnd wīn, ƿnd ƿle, ƿnd gold, ƿnd sylofr
 ic him sealde genōh, ƿnd ƿæt hīe worhton tō dīofolgielдум
 Bale hiora gode. C. P. 368.
4. 9. Swelc ƿæt folc bið, swelc bið se sācerd. C. P. 132.

pedibus vestris fuerant, pascebantur, et quae pedes vestri turbaverant, haec bibebant.

36. 5. . . . Dederunt terram meam
 sibi in hereditatem cum gaudio,
 et toto corde, et ex animo. . . .
43. 13. Istaе autem mensurae altaris . . . : in sinu eius erat cubitus . . . ; haec quoque erat fossa altaris (*Greg. sum.*).

44. 12. . . . Facti sunt domui Israel
 in offendiculum iniquitatis. . . .
44. 20. (*Greg. ins.* Sacerdotes) caput
 autem (*Greg. om.* autem) suum
 non radent, neque comam nutri-
 ent, sed tondentes attendent
 (*Greg. attondeant*) capita sua.

DANIEL.

4. 27. . . . Nonne haec est Baby-
 lon magna quam ego aedificavi
 in domum regni, (*Greg. ins. et*) in
 robore fortitudinis meae, et in
 gloria decoris mei?

HOSEA.

2. 8. . . . Dedi ei (*Greg. eis*) fru-
 mentum, et (*Greg. om. et*) vinum,
 et oleum, et argentum multipli-
 cavi ei (*Greg. eis*), et aurum, quae
 fecerunt Baal.
4. 9. Et erit sicut populus, sic
 sacerdos. . . .

5. 1. Yfle prēostas bīoð folces hryre¹. C. P. 30.
 8. 4. Hī rīcsodon, næs ðeah mīnes ðonces; ealdormen hī wāron,
 ƿnd ic hī ne cūðe. C. P. 26.
 9. 8. Yfle prēostas bīoð folces hryre¹. C. P. 30.

JOEL.

2. 15. Gehālgiað ēower fæsten. C. P. 314.

AMOS.

1. 13. Hīe snidon ðā Galatiscan wīf þe bearnēacne wāron, ƿnd
 woldon mid ðy gerymān hiora landgemæru. C. P. 366.
 || Mƿn snīð ðā bearnēacan wīf on Galað, hiora mearce mid tō
 rymān [hrymanne] (rymanne H.). C. P. 366.

HABAKKUK.

2. 6. Wā ðām þe ealneg gadrað on hiene selfne ðæt hefige fenn,
 ƿnd gemanigfaldað ðætte his ne bið. C. P. 328.

ZEPHANIAH.

1. 14-16. Gīt cymð se micla ƿnd se mæra ƿnd se egeslica Godes
 dæg; sē dæg bið ierres dæg, ƿnd ðiestra ðæg, ƿnd mistes ƿnd
 gebreces ƿnd biemena ðæg, ƿnd gedynes ofer ealla truma ceastra
 ƿnd ofer ealle hēa hwammas. C. P. 244.

5. 1. Laqueus facti estis specula-
 tioni (*Greg.* Laqueus ruinae populi
 mei, sacerdotes). . . .

8. 4. Ipsi regnaverunt, et non ex
 me; principes exstiterunt, et non
 cognovi (*Greg.* ego ignoravi). . . .

9. 8. . . . Propheta laqueus ruinae
 factus est (*Greg.* Laqueus ruinae
 populi mei, sacerdotes).

JOEL.

2. 15. . . . Sanctificate ieiunium. . . .

AMOS.

1. 13. . . . Dissecuerit (*Greg.* Secue-
 runt) praegnantes Galaad ad
 dilatandum terminum suum.

HABAKKUK.

2. 6. . . . Vae ei, qui multiplicat non
 sua; usquequo . . . aggravat contra
 se densum lutum?

ZEPHANIAH.

1. 14-16. Iuxta est (*Greg.* Ecce) dies
 Domini magnus (*Greg. ins.* et horri-
 bilis, from Joel 2. 31). . . . Dies irae,
 dies illa, . . . dies tenebrarum et
 caliginis, dies nebulae et turbi-
 nis, dies tubae et clangoris super
 (*Greg. ins.* omnes) civitates muni-
 tas et super (*Greg. ins.* omnes)
 angulos excelsos.

¹ There is considerable uncertainty whether the Old English is meant for the translation of these passages, or of Ezek. 44. 12.

HAGGAI.

1. 6. Sē þe mēdsceattas gadrað, hē legeð hīe on ðýrelne pohhan. C. P. 342.

ZECHARIAH.

7. 5, 6. Eall ðæt ðæt gē fæston ƿnd wēopon on ðām fīftan ƿnd on ðām siofoðan mōnðe nū hundsiofontig wintra, ne fæste gē ðæs nāuht mē; ƿnd ðonne gē æton, ðonne æton gē ēow selfum, ƿnd ðonne gē druncon, ðonne ðruncon gē ēow selfum. C. P. 314, 316.

MALACHI.

2. 7. Sīo æ sceal bīon sōht on ðæs sācerdes mūðe, ƿnd his weloras gehealdað ðæt ƿndgit, forðām hē bið Godes boda tō ðām folce. C. P. 90.

TOBIT.

4. 17 (Vulg. 18). Sete ðīn wīn, ƿnd lege ðīnne hlāf, ofer ryhtwīsa mōnna byrgenne, ƿnd ne et his nāuht, nē ne drinc mid ðām synfullum. C. P. 326.

WISDOM OF SOLOMON.

1. 5. Ðæs Hālgan Gāstes lār¹ wille flēon lēasunge. C. P. 242.
2. 24. . . . Ðæs lytegan feondes, þe be him āwriten is ðætte for his æfste deað becōme ofer ealle eorðan. C. P. 232.

HAGGAI.

1. 6. . . . Qui mercedes congregavit, misit eas in sacculum pertusum.

et legem requirent ex ore eius, quia angelus Domini exercituum est.

ZECHARIAH.

7. 5, 6. . . . Cum ieiunaretis et plangeretis in quinto et (*Greg. ins.* in) septimo (*Greg. ins.* mense) per hos septuaginta annos, numquid ieiunium ieiunastis mihi? et cum comedistis et bibistis, numquid non vobis (*Greg. vobismet-ipsis*) comedistis, et vobismet-ipsis bibistis?

TOBIT.

4. 18. Panem tuum et vinum tuum (*Greg. om. tuum*) super sepulchrum iusti constitue, et noli ex eo manducare et bibere cum peccatoribus.

WISDOM OF SOLOMON.

1. 5. Spiritus enim (*Greg. om. enim*) sanctus disciplinae effugiet fictum. . . .
2. 7. Labia enim (*Greg. om. enim*) sacerdotis custodient scientiam, Invidia autem diaboli mors intravit in orbem terrarum.

¹ Mistranslation, as if 'Spiritus sancti disciplina.'

ECCLESIASTICUS.

7. 14 (Vulg. 15). Ne eftga ðū ðin word on ðinum gebede. C. P. 421.
 10. 9. Hwæt ofermōdegað ðios eorðe qnd ðis dūst? C. P. 298.
 10. 13 (Vulg. 14). . . . ðæt ælces yfles fruma wære ofermætta. C. P. 300.
 11. 10. Sunu mīn, ne tōdæl ðū on tō fela ðin mōd qnd ðin weore
 ęndemes. C. P. 36.
 12. 4, 5 (Vulg. 5, 6). Sele ðin gōd, qnd nā ðeah ðām synfullum; dō
 wel ðām eaðmōdum, qnd ðām ārleasum nōht. C. P. 324.
 19. 1. . . . ðætte sē, se ðe nylle onscunian his lýtlan scylda, ðæt
 hē wille gelisian tō māran. C. P. 437.
 20. 7. Se wīsa swugað oð hē ongitt ðæt him bið bēttre tō sprec-
 anne. C. P. 274.
 20. 30 (Vulg. 32). Hū nyt bið se forholena cræft, oððe ðæt
 forhȳdde gold? C. P. 376.
 32. 1. Tō ealdormęnn ðū eart gesett; ne bīo ðū ðeah tō ūpāhæfen,
 ac bīo swelce ān ðinra hieremōnna. C. P. 118.
 32. 7 (Vulg. 10, 11). Ðū geonga, bīo ðe unīðe tō clipianne qnd tō
 lāranne, ge furðum ðīna āgna spræca; qnd ðeah ðe mōn tuwa
 frigne, gebīd ðū mid ðære andsware, oð ðū wite ðæt ðin spræc
 hæbbe ægðer ge ord ge ęnde. C. P. 385.
 32. 19 (Vulg. 24). Sunu mīn, ne dō ðū nān wuht būtan geðeahhte,
 ðonne ne hrīwð hit ðe ðonne hit gedōn bið. C. P. 286.

ECCLESIASTICUS.

7. 15. Non (*Greg.* Ne) iteres verbum in oratione tua.
 10. 9. Quid superbit terra et cinis?
 10. 14. Initium superbiae hominis, apostatare a Deo (*Greg.* Quia initium omnis peccati superbia est).
 11. 10. Fili, ne in multis sint actus tui. . . .
 12. 5, 6. Da bono, et non receperis peccatorem; benefac humili, et non dederis impio. . . .
 19. 1. . . . Qui spernit modica (*Greg.* modica spernit), paulatim decidet (*Greg.* decidet).
 20. 7. Homo (*Greg. om.* Homo) sapiens tacebit usque ad tempus. . . .
 20. 32. Sapientia absconsa (*Greg.* abscondita) et thesaurus invisus, quae utilitas in utrisque?
 32. 1. Rectorem (*Greg.* Ducem) te posuerunt (*Greg.* constituerunt)? Noli extolli, (*Greg. ins.* sed) esto in illis quasi unus ex illis.
 32. 10, 11. Adolescens, loquere in causa tua vix; (*Greg. ins.* et) si bis interrogatus fueris, habeat caput (*Greg.* initium) responsum tuum (*Greg.* responsio tua).
 32. 24. Fili, sine consilio nihil facias, et post factum non poenitebis.

34. 20 (Vulg. 24). Sē þe mē bręngð læc of earmes mōnnes æhtum on wōh geræafodum, ðonne bið ðæt swelce hwā wille blōtan ðæm fæder tō ðance ond tō lācum his āgen bearn, ond hit ðonne cwelle beforan his ēagum. C. P. 342.
34. 25 (Vulg. 30). Gif hwā on hand nimð hwæt unclānes ond hine æfter ðæm āð[w]ihð, ond ðonne eft [fēhð] on ðæt ilce ðæt hē ær fēng, hwæt forstęnt him ðonne ðæt ærre ðwēal? C. P. 421.

MATTHEW.

3. 10. Nū is ðonne sīo æx āsett on ðone wyrtruman ðæs trēowes. C. P. 338.

Ælc trīow man sceal ceorfan, þe gōde wāstmas ne birð, ond weorpan on fȳr, ond forbærnan. C. P. 338.

5. 9. Eadige biðð ðā gesibsuman, forðæm hīe biðð Godes bearn genęmde. C. P. 358.

5. 15. Ne scyle nān mōn blācern ælan under mittan. C. P. 42.

5. 16. Dōð ēower gōdan weorc beforan mannum, ðæt hī mægen weorðian ēowerne Fæder ðe on hefonum is. C. P. 449.

|| . . . ðæt hī weorðigen ēowerne Fæder ðe on hefonum is. C. P. 451.

5. 23, 24. Gif ðū wille ðin læc bręngan tō ðæm wiofude, ond ðū ðonne ðær ryhte ofðence hwæthugu ðæs þe ðin niehsta ðe wiðerweardes gedōn hæbbe, forlæt ðonne ān ðin læc beforan ðæm wiofude, ond fēr ærest æfter him; læt inc gesēman ær ðū ðin læc bręnge; bręng siððan ðin læc. C. P. 348.

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|--|---|
| 34. 24. Qui offert sacrificium ex (Greg. de) substantia pauperum, quasi qui victimat filium in conspectu patris sui. | 5. 9. Beati pacifici, quoniam filii Dei vocabuntur. |
| 34. 30. Qui baptizatur a mortuo, et iterum tangit eum (Greg. illum), quid proficit lavatio illius (Greg. eius)? | 5. 15. Neque accendunt lucernam, et ponunt eam sub modio. . . . |
| | 5. 16. . . . Videant opera vestra bona, et glorificent Patrem vestrum qui in coelis est. |
| | 5. 23, 24. Si ergo (Greg. om. ergo) offers munus tuum ad altare, et ibi recordatus fueris quia frater tuus habet aliquid adversum te; relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo, et tunc veniens offeres munus tuum. |

MATTHEW.

3. 10. Iam enim (Greg. om. enim) securis ad radicem arborum (Greg. arboris) posita est; omnis ergo (Greg. om. ergo) arbor, quae non facit fructum bonum, excidetur, et in ignem mittetur.

5. 44. Lufiað ēowre fiend, ƿnd dōð ðām wel þe ēow ær hatedon, ƿnd gebiddað for þā þe ēower ehtað ƿnd ēow lāð dōð. C. P. 222.

6. 1. Giemað ðæt gē ēowre ryhtwīsnesse ne dōn beforan mannum. C. P. 334.

|| Behealdað ēow ðæt gē ne dōn ēowre ryhtwīsnesse beforan monnum, ðylās hī ēow herien. C. P. 449, 451.

6. 2. . . . ðæt ðæt wære hira mēd. C. P. 449.

6. 3. . . . ðæt sīo winestre hƿnd ne scyle witan hwæt sīo swiðre dō. C. P. 322.

6. 24. Ne mæg nān mƿn twām hlāfordum hīeran. C. P. 128.

7. 3. Hwæt, ðū meahƿt gesīon lýteline eið on ðīnes brōður ēagan, ƿnd ne meahƿt gefrēdan micelne bēam on ðīnum āgnan. C. P. 224.

7. 5. Ðū licettere, āweorp ārest of ðīnum āgnum ēagan ðone grēatan bēam, ƿnd cunna siððan hwæðer ðū mæge ādōn ðone eið of ðīnes brōður ēagan. C. P. 224.

7. 13. Ðæt is swiðre rūm weg ƿnd wiðgille þe lāet tō forwyrd (færwyrd H.). C. P. 132.

7. 19. See Matt. 3. 10.

10. 16. Bio gē swā wære swā nādran, ƿnd swā bilwite swā culfran. C. P. 236.

10. 34. Ne wēne gē nō ðæt ic tō ðām cōme on eorðan ðæt ic sibbe sende on eorðan, ac sweord. C. P. 352.

12. 36. Ælces unnyttes wordes ðāra þe mēn sprecað hīe sculon eft ryht āwyrcēan on dōmes dæge. C. P. 280.

5. 44. . . . Diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persequentibus et calumniantibus vos.

6. 1. Attendite ne iustitiam vestram faciatis coram hominibus, ut videamini ab eis. . . .

6. 2. . . . Amen dico vobis, receperunt mercedem suam.

6. 3. . . . Nesciat sinistra tua quid faciat dextera tua.

6. 24. Nemo potest duobus dominis servire. . . .

7. 3. Quid autem vides festucam in oculo fratris tui, et trabem in oculo tuo non vides?

7. 5. Hypocrita, eiice primum tra-

bem de oculo tuo, et tunc videbis eiicere festucam de oculo fratris tui.

7. 13. . . . Lata porta (*Greg. om. porta*) et spatiosa via est quae ducit ad perditionem. . . .

10. 16. . . . Estote ergo (*Greg. om. ergo*) prudentes sicut serpentes, et simplices sicut columbae.

10. 34. Nolite arbitrari quia pacem venerim (*Greg. venerim pacem*) mittere in terram; non veni pacem mittere, sed gladium.

12. 36. . . . Omne verbum otiosum quod locuti fuerint homines, reddent rationem de eo (*Greg. de eo rationem*) in die iudicii.

12. 43-45. Donne ān unclāne gāst bið ādrifen of ðām mēn, ðonne bið ðæt hūs clāne; ac gif hē eft cymð, ond ðæt hūs idel gemett, hē hit gefylleð mid swiðe monegum. C. P. 282.
13. 28. Sum man ðis dyde þe ure fiond wæs. C. P. 356.
15. 11. Ne geunclānsað ðæt nō ðone mōn ðæt on his mūð gæð; ac ðæt ðæt of his mūðe gæð, ðæt hiene geunclānsað. C. P. 316.
15. 14. Gif se blinda ðone blindan lādeð, hī feallað bēgen on āne pyt. C. P. 28.
16. 26. Hwæt forstent ānegum mēn (ðæt H.), ðeah hē gemangige (mangige H.) ðæt hē ealne ðisne middangeard āge, gif hē his sāule forspildeð? C. P. 332.
18. 6. Sē þe ānigne ðissa ierminga beswicð, him wære bētre ðæt him wære sumu esuleweorn tō ðām swiran getigged, ond swā āworpen tō sās grunde. C. P. 30.
19. 11. Ne underfōð nō ealle mēn ðās lāre. C. P. 409.
20. 25-28. Wiete gē ðætte ðeoda kyningas bēoð ðæs folces wālden-
das, ond ða þe ðone onwāld begāð, hīe bēoð hlāfurdas gehātene.
Ne sīe hit ðonne nō swā betweoxn ēow; ac swā-hwelc-swā
wille betweoxn ēow fyrrest bēon, sē sceal bīon ēower ðegn,
ond swā-hwelc-swā wille betweoxn ēow mæst bēon, sīe sē
12. 43-45. Cum autem immundus spiritus exierit ab homine, ... veniens inveniet eam vacantem, scopis mundatam. ... Tunc vadit, et assumit septem alios spiritus secum, ... habitant ibi. ... (Greg. sum. Uno quidem exeunte spiritu munda domus dicitur, sed multiplicitas redeunte dum vacat occupatur).
13. 28. ... Inimicus homo hoc fecit. ...
15. 11. Non quod intrat in os coinquinat hominem; sed quod procedit ex ore, hoc (Greg. om. hoc) coinquinat hominem.
15. 14. ... Caecus autem si caeco ducatum praestet (Greg. Si caecus caeco ducatum praebeat), ambo in foveam cadunt.
16. 26. Quid enim (Greg. om. enim)
- prodest homini, si mundum universum (Greg. totum mundum) lucretur, animae vero suae detrimentum patiat (Greg. faciat)? ...
18. 6. Qui autem (Greg. om. autem) scandalizaverit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius, et demergatur in profundum maris.
19. 11. ... Non omnes capiunt verbum istud (Greg. hoc). ...
20. 25-28. ... Scitis quia principes gentium dominantur eorum, et qui maiores sunt potestatem exercent in eos. Non ita erit inter vos; sed quicumque voluerit inter vos maior fieri, sit vester minister, et qui voluerit inter vos primus esse, erit vester servus; sicut (Greg.

ēower ðeow; swā-swā monnes sunu, . . . ne cōm hē nō tō ðām on eorðan ðæt him mōn ðenade, ac ðæt hē wolde ðenian. C. P. 120.

|| Ne com ic tō ðon on eorðan ðæt mē mōn ðenode, ac tō ðon ðæt ic wolde ðegnian. C. P. 300.

23. 6, 7. Hī sēceað þæt hī mōn ārest grēte qnd weorðige on cēapstōwum qnd on gebiorsepum, qnd þæt hī fyrmest hlynigen æt æfengiflum, qnd þæt yldeste setl on gemetingum hī sēceað. C. P. 26.

23. 13. Nāðer nē hīe selfe on ryhtne weg gān noldon, nē oðrum geðafian. C. P. 58.

23. 23. Ge tlogoðiað ēowre mintan qnd ēowerne dile qnd ēowerne kymen, qnd lētað untlogoðad ðætte dīorwyrðre is ēowra oðra āhta, qnd ðā bebodu ðe giet māran sint on ðære āwe gē nō ne healdað, ðæt is ryht dōm qnd mildheortnys qnd trēowa. C. P. 439.

23. 24. . . . ðæt hī wiðbleowen ðære fleogan, qnd forswulgun ðone olfend. C. P. 439.

23. 27. . . . ðæt hī wāren gelicost dēadra manna byrgennum, ðā bioð utan oft swiðe wlitige geworhte, qnd bioð innan swiðe fule gefylde. C. P. 449.

24. 48-51. Se yfela ðeow cwið on his mōde: Hit bið long hwonne se hlāford cume; ic mæg slēan qnd ierman mīne hēafudge-mæcean; itt him ðonne qnd drincð mid ðām druncenwillum mōnnum, qnd lēt his hlāfordes gebod tō gīemelīste. Ðonne

2 quia) filius hominis non venit ministrari, sed ministrare. . . .

23. 6, 7. Amant autem primos recubitus in coenis, et primas cathedras in synagogis, et salutationes in foro. . . . (*Greg. sum.* Primas salutationes in foro, primos in coenis recubitus, primas in conventibus cathedras quaerunt).

23. 13. . . . Vos enim non intratis, nec introeuntes sinitis intrare (*Greg. sum.* Nec ipsi intrant, nec alios intrare permittunt).

23. 23. . . . Decimatis mentham et anethum et cyminum, et reliquitis (*Greg. relinquitis*) quae graviora sunt legis, iudicium et misericordiam et fidem. . . .

23. 24. . . . Excolantes (*Greg.* Li-quantés) culicem, camelum autem glutientes.

23. 27. . . . Similes estis sepulcris dealbatis, quae a foris parent hominibus speciosa, intus vero plena sunt ossibus mortuorum et omni spurcitia (*Greg. sum.* Quos recte sepulcra dealbata speciosa exterius, sed mortuorum ossibus plena. . . .).

24. 48-51. Si autem (*Greg.* Quod si) dixerit malus servus ille (*Greg.* ille servus) in corde suo: Moram facit dominus meus venire; et coeperit percutere conservos suos, manducet autem et bibat cum ebriosis (*Greg.* ebriis); veniet

cymð his hlāford on ðām dæge þe hē ne wēnð, ond on ðā tiid
ðæt hē hiene ær nāt; hæfð hine ðonne siððan for ænne
licettere. C. P. 120.

25. 18. *See* C. P. 58.

25. 24 ff. *See* C. P. 378.

25. 41. Gewitað frōm mē, āwiergede, on ēce fȳr, ðæt wæs gegear-
wod drofle ond his englum. C. P. 328.

25. 42, 43. Mē hyngrede, ond gē mē nāuht ne sāldon etan; mē
ðyrste, ond gē mē ne sāldon drincan; ic wæs cuma, ond
gē mē noldon onfōn; ic wæs nacod, ond gē mē noldon
bewrion; ic wæs untrum ond on carcærne, ond gē mīn noldon
fandian. C. P. 328.

28. 10. Farað ond eȳðað mīnum brōðrum þæt hīe cumen tō Gali-
leum; ðær hīe mē gesloð. C. P. 42.

MARK.

9. 36. *See* Matt. 16. 26.

9. 50 (Vulg. 49). Habbað gē sealt on ēow, ond sibbe habbað betweoh
ēow. C. P. 92.

|| Habbað gē sealt on ēow, ond sibbe betweoh ēow. C. P. 94.

|| Habbað sealt on ēow, ond (habbað H.) sibbe betweoxen
ēow. C. P. 346.

LUKE.

2. 42, 43, 46. . . . ðætte ūre Hælend, ðā hē wæs twelfwintre, wurde
beæftan his mēder ond his mægum innan ðære ceastre Hieru-
salem. Ac eft, ðā his mægas hine sohton, ðā fundon hīe hiene

dominus servi illius in die qua
non sperat, et hora qua ignorat,
et dividet eum, partemque eius
ponet cum hypocritis. . . .

25. 41. . . . Discedite a me, male-
dicti, in ignem aeternum, qui
paratus est diabolo et angelis
eius.

25. 42, 43. Esurivi enim (*Greg. om.*
enim), et non dedistis mihi mandu-
care; sitiui, et non dedistis mihi
potum (*Greg. bibere*); hospeseram,
et non collegistis me; nudus, et
non cooperuistis (*Greg. operuistis*)

me; infirmus et in carcere, et non
visitastis me.

28. 10. Ite, nuntiate (*Greg. dicite*)
fratribus meis (*Greg. om. rel.*) ut
eant in Galilaeam; ibi me vide-
bunt.

MARK.

9. 49. . . . Habete in vobis sal (*Greg.*
sal in vobis), et pacem habete
inter vos.

LUKE.

2. 42, 43, 46. . . . Cum factus esset
annorum duodecim, . . . remansit

tōmiddes ðāra wietena ðe ðær wīste wæron in Hierusalem, hlystende hiora worda, ƿnd frīnende hiora lāra. C. P. 385.

3. 9. *See* Matt. 3. 10.

6. 24. Wā ēow welegum. C. P. 180.

6. 25. Wā ēow þe nū hlēhhað, forðæm gē seulon eft wēpan. C. P. 186.

6. 30. Sēle ælcum ðāra þe ðe bidde. C. P. 324.

7. 47. Hire sint forgifena swiðe manega synna, forðæmðe hīo swiðe hrēowsade. C. P. 411.

8. 14. Hiora sād gefēollun on þā ðornas. Ðæt sindon ðā þe gehierað Godes word, ƿnd mid ðære geornfulnessse ƿnd mid ðære wilnunge ðisse worlde ƿnd hiere welena bið āsmorad ðæt sād Godes worda, ðeah hīe upāsprytten, ðæt hīe ne mōton fullgrōwan nē wāestmbære weorðan. C. P. 66.

9. 62. . . . Ðæt nān mōn ne seyle dōn his hōnd tō ðære sylg, ƿnd hāwian underbæc. C. P. 403.

10. 30, 33, 34. Hē lārde ðurh ðā tiolunga ðæs Samaritaniscan ymb ðone gewundedan, þe mōn lādde healfewiene tō ðæm giesthuse, ƿnd bæd ðæt mōn sceolde ægðer ge wīn ge ēle gēotan on his wunde. C. P. 124.

11. 24. *See* Matt. 12. 43-45.

12. 23. Māre is ðæt mōd ðonne se mēte, ƿnd se lichōma ðonne ðæt hrægl. C. P. 326.

puer Iesus in Ierusalem. . . . Inven-
erunt illum in templo sedentem
in medio doctorum, audientem
illos, et interrogantem. . . .

6. 24. . . . Vae vobis divitibus. . . .

6. 25. . . . Vae vobis qui ridetis nunc,
quia (*Greg.* quoniam) lugebitis et
(*Greg. om.* lugebitis et) flebitis.

6. 30. Omni autem (*Greg. om.* autem)
petenti te, tribue. . . .

7. 47. . . . Remittuntur ei peccata
multa, quoniam (*Greg.* quia) di-
lexit multum. . . .

8. 14. Quod (*Greg.* Semen) autem
(*Greg. ins.* quod) in spinas cecidit,
hi sunt qui audierunt (*Greg. ins.*
verbum), et a sollicitudinibus et
divitiis et voluptatibus vitae
euntes suffocantur, et non re-
ferunt fructum.

9. 62. . . . Nemo mittens manum

suam ad aratrum, et respiciens
retro, aptus est regno Dei (*Greg.*
coelorum).

10. 30, 33, 34. . . . Plagis impositis
abierunt semivivo relicto. Samari-
tanus autem quidam iter faciens,
venit secus eum, et videns eum,
misericordia motus est. Et ap-
propians (*al.* appropinquans)
alligavit vulnera eius, infundens
oleum et vinum; et imponens
illum in iumentum suum, duxit
in stabulum, et curam eius egit
(*Greg. sum.* Per Samaritani stu-
dium semivivus in stabulum duci-
tur, et vinum et oleum vulneribus
eius adhibetur).

12. 23. Anima plus est (*Greg.* Plus
est namque anima) quam esca, et
corpus plus (*Greg. om.* plus) quam
vestimentum.

12. 42. Hwā wēnstū ðæt sie tō ðām getrēow ond [tō] ðām wīs brytnere ðæt hine God gesette ofer his hired, tō ðām ðæt hē him tō tide gemetlice gedæle ðone hwæte? C. P. 459.
12. 47. Sē ðegn, se ðe wāt his hlāfordes willan, ond ðonne nyle wyrcean æfter his hlāfordes willan, hē bið manigra wīta wyrðe. C. P. 429.
13. 6 ff. See C. P. 336.
13. 27. Gewītað frōm mē, gē unryhtwyrhtan; nāt ic hwæt gē sint. C. P. 26.
14. 11. Ælc ðāra ðe hiene selfne upāhefeð, hē wierð gehīened. C. P. 298.
Ælc ðāra ðe bið geēaðmēd, hē bið upāhafen. C. P. 298.
14. 12-14. ðonne ðū hæbbe gegearwod underngifl oððe æfengifl, ne laða ðærtō nō (ðū nō ðærtō H.) ðīne friend, nē ðīnne (ðīne H.) brōður, nē ðīne cūðan, nē ðīne welegan neahgebūras, ðylæs hīe ðe dōn ðæt selfe. Ac ðonne ðū forme (feorme H.) gierwe on ælmessan, laða ðærtō wædlan, ond wanhāle, ond healte, ond blinde; ðonne bist ðū eadig, forðon hīe nyton mid hwām hīe hit ðe forgielðan. C. P. 322.
15. 7. Māra gefēa wyrð on hefonum for ānum hrēowsiendum ðonne ofer nigon ond hundnigontig ryhtwīssa ðāra ðe him nān ðearf ne bið hrēowsunga. C. P. 411.
16. 19. . . . ðæt hē ælce dæge simblede, ond mid micelre wiste
12. 42. . . . Quis, putas, est fidelis dispensator et prudens, quem constituet (*Greg. constituit*) dominus supra (*Greg. super*) familiam suam, ut det illis in tempore tritici mensuram?
12. 47. . . . Servus, qui cognovit voluntatem domini sui, et non praeparavit, et non fecit secundum voluntatem eius, vapulabit multis.
13. 27. . . . Nescio vos unde sitis; discedite a me, omnes operarii iniquitatis (*Greg. Recedite a me operarii iniquitatis; nescio qui estis*).
14. 11. . . . Omnis qui se exaltat humiliabitur; et (*Greg. omnis*) qui se humiliat exaltabitur.
14. 12-14. . . . Cum facis prandium aut coenam, noli vocare amicos tuos, neque fratres tuos, neque cognatos, neque vicinos divites, ne forte te et ipsi (*Greg. et ipsi te*) reinvitent, et fiat tibi retributio. Sed cum facis convivium, voca pauperes, debiles, claudos, et (*Greg. om. et*) caecos; et beatus eris, quia non habent retribuere tibi. . . .
15. 7. . . . Gaudium erit in coelo super uno peccatore poenitentiam agente (*Greg. poenitente*), (*Greg. ins. magis*) quam super nonaginta novem iustis, qui non indigent poenitentia (*Greg. quibus non opus est poenitentia*).
16. 19. . . . Qui induebatur purpura et bysso, et (*Greg. qui*) epulabatur quotidie splendide.

wære gefiormod, ƿnd ælce dæge geglēnged mid purpuran ƿnd mid hwitum hrægle. C. P. 336.

|| . . . ƿætte ælce dæge symblede. C. P. 309.

16. 24. Fæder Habraham, miltsa mē, ƿnd onsend Ladzarus, ƿætte hē gewæte his ƿtemestan finger on wættre, ƿnd mid ƿæm gecēle mīne tungan, forƿæm ic eom ewielmed on ƿys liege. C. P. 309.

16. 25. Ðū onfenge ƿīn gōd eal hēr on worulde. C. P. 391.

17. 10. Ðonne gē eall hæbben gedōn ƿæt ēow beboden is, ƿonne cweðe gē ƿæt gē sien unnytte ƿēowas, forƿæm gē ƿæt ān worhton ƿæt gē nīede scoldon. C. P. 322.

18. 12. Ic fæste tuwa on wucan. C. P. 312.

18. 14. See Luke 14. 11.

21. 19. On ēo(w)rum geƿylde gē gehealdað ēowra sāula. C. P. 218.

21. 34, 35. Behealdað ēow ƿæt gē ne gehefegien ēowre heortan mid oferæte ƿnd oferdrynce, ƿnd mid mōnigfealdre gteminge ƿisse worlde, . . . ƿylæs ēow hrædlīce on becume se færlīca dōmes dæg ; . . . hē cymð swæ-swæ grin ofer ealle ƿā þe eardiað ofer eorðan. C. P. 128.

|| Behaldað ēow ƿæt iowre heortan ne sien gehefode mid oferæte ƿnd druncennesse, ƿnd on tō manigfaldum ymbehogan ƿisse worlde, ƿylæs iow on ƿæm weorcum gemete se rēða ƿnd se egeslica dæg, se cymð ofer ealle eorðwaran unðinged (unge-ðinged H.), swæ-swæ grin. C. P. 316.

24. 49. Sittað ēow nū giet innan ceastre, ƿð-ƿæt gē weorðen fullgearowode mid ƿæm gæsðlican cræfte. C. P. 385.

16. 24. . . . Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma.

16. 25. . . . Recepisti bona in vita tua.

17. 10. . . . Cum feceritis omnia quae praecepta sunt vobis, dicite : Servi inutiles sumus ; quod debuimus facere, fecimus.

18. 12. Ieiuno bis in sabbato. . . .

21. 19. In patientia vestra possidebitis animas vestras.

21. 34, 35. Attendite autem vobis, ne forte (*Greg.* 1 ut non) graventur corda vestra in crapula et ebrietate, et (*Greg.* 1 aut in) curis huius vitae (*Greg.* 1 mundi), et (*Greg.* 1 ne forte) superveniat in vos repentina dies illa ; tamquam laqueus enim superveniet in (*Greg.* 1 veniet super) omnes qui sedent super faciem omnis terrae.

24. 49. . . . Vos autem sedete in civitate, quoadusque induamini virtute ex alto.

JOHN.

1. 12. Ðā þe hiene onfēngon, hē sālde him onwāld ðæt hīe meah-ton
bēon Godes bearn. C. P. 84.
5. 30. Ne mæg ic nāne wuht dōn mīnes āgnes ðonces, ac suā ic
dēme suā ic mīnne Fæder gehīere. C. P. 307.
- Ne sēce ic nō mīnne willan, ac mīnes Fæder ðe mē hider
sēnde. C. P. 307.
6. 15. Iudēas cōmon ƿnd woldon hine dōn nīdenga tō kyninge.
Ðā se Hælend þæt ongeat, þā becirde hē hī ƿnd gehȳdde
hine. C. P. 32.
7. 38. See C. P. 467.
10. 12. See C. P. 88.
14. 27. Mīne sibbe ic ēow sēlle, ƿnd mīne sibbe ic lāte tō
Iow. C. P. 350.
16. 12. Fela ic hæbbe ēow tō sæganne, ac gē hit ne magon nū gīt
āberan. C. P. 236.
16. 22. Eft ic ēow gesīo, ƿnd ðonne blissiað ēowre heortan, ƿnd
ēowerne gefēan ēow nān mƿn æt ne genimð. C. P. 186.
21. 16. And¹ eft hē cwæð tō Petre ðām apostole: Petrus, lufast
ðu mē? Hē cwæð: Ðū wāst þæt ic ðe lufige. And¹ þā cwæð
Dryhten: Fēd ðonne mīn scēap, gif ðū mē lufige. C. P. 42.

JOHN.

1. 12. Quotquot autem receperunt
eum, dedit eis potestatem filios
Dei fieri. . . .
5. 30. Non possum ego a me ipso
(*Greg.* Ego a me ipso non possum)
facere quidquam; (*Greg. ins.* sed)
sicut audio, iudico, . . . quia (*Greg.*
om. quia) non quaero voluntatem
meam, sed voluntatem eius qui
misit me (*Greg. ins.* Patris).
6. 15. Iesus ergo cum cognovisset
quia venturi essent ut raperent
eum, et facerent eum regem, fugit
iterum in montem ipse solus.
14. 27. Pacem relinquo vobis, pacem
meam do vobis. . . .
16. 12. . . . Multa habeo vobis
dicere, sed (*Greg. ins.* nunc) non
potestis (*Greg. ins.* illa) portare
modo (*Greg. om.* modo).
16. 22. . . . Iterum autem (*Greg. om.*
autem) videbo vos, et gaudebit
cor vestrum, et gaudium vestrum
nemo tollet a vobis.
21. 16. Dicit ei iterum (*Greg.* Hinc
Petro ait): Simon Ioannis, diligis
(*Greg.* amas) me? Ait illi:
Etiam, Domine, tu scis quia amo
te. Dicit ei: Pasce agnos meos
(*Greg.* Qui cum se amare protinus
respondisset, audivit: Si diligis
me, pasce oves meas).

¹ So Sweet.

ACTS.

2. 3. *See* C. P. 92.

2. 22-24. Ðone Nazareniscan Hælend ðæt wæs afandon¹ wēr betwux ēow on mægenum ond tæcnum ond foretæcnum, ðā worhte Dryhten ðurh hine ongemang ēow, ðone gē beswicon ðurh unryhtwīsa mōnna hōnda, ond ofslōgon ond āhēngon ðurh ēower geðeaht, swā-swā hit God æt fruman wisse ond ðeah geðafode; se ilca God hine eft āweahte tō onlīesanne ðā gehæftan on helle. C. P. 443.

2. 37, 38. Hwæt magon wē his nū dōn, brōður Petrus? Petrus andswarode ond cwæð: Dōð ārest hrēowsunga, ond weorðað siððan gefullwade. C. P. 443.

|| Hrēowsiað, ond weorðað gefulwade ēower ælc. C. P. 425.

5. 1 ff. *See* C. P. 114.

9. 5-7. Āscode ond cwæð: Hwæt eart ðū, Dryhten? Ðā wæs him swiðe hraðe geandwyrð: Ic eom se Nazarenisca Hælend, ðe ðū ehtst. Ond ðā cwæð hē: Dryhten, hwæt hætst ðū mē dōn? Ðā ondwyrd him Dryhten: Āris, ond gong tō geonre byrg; ðe mōn sægð ðāra² hwæt ðū dōn scealt. C. P. 443.

10. 26. Āris, ne dō swā; hū, ne eom ic mōn swā-ilce-swā ðū? C. P. 114.

17. 18. *See* C. P. 96.

ACTS.

(*Greg.* Agite poenitentiam), et baptizetur unusquisque vestrum. . . .

2. 22-24. . . . Iesum Nazarenum, virum approbatum a Deo in vobis virtutibus et prodigiis et signis, quae fecit Deus per illum (*Greg.* per illum fecit Deus) in medio vestri, sicut et (*Greg. om. et*) vos scitis, hunc, definito consilio et praescientia Dei traditum, per manus iniquorum affligentes interemistis; quem Deus suscitavit, solutis doloribus inferni. . . .

2. 37, 38. . . . Quid (*Greg. ins. ergo*) faciemus, viri fratres? Petrus vero ad illos (*Greg.* Quibus mox dicitur): Poenitentiam, inquit, agite

9. 5-7. Qui dixit (*Greg.* Nam cum prostratus requireret, dicens): Quis es, Domine? Et ille (*Greg.* Respondetur protinus): Ego sum Iesus (*Greg. ins.* Nazarenus), quem tu persequeris; . . . Dixit (*Greg.* Et cum repente subiungeret): Domine, quid me vis (*Greg.* iubes) facere? Et Dominus ad eum (*Greg.* Illico adiungitur): Surge, et (*Greg.* Surgens) ingredi civitatem, et ibi dicetur tibi quid te oporteat facere.

10. 26. . . . Surge, (*Greg. ins. ne feceris*); et ego ipse homo sum.

¹ Unusual for 'afandod.'

² Unusual for 'ðær.'

20. 26, 27. Hwæt, gē sint ealle mīne gewitan ȝæt ic eom clāne ȝnd unscyldig nū gīt tō-dæg ȝowres ȝelces blōdes ; forȝām ic nāfre ne forwandode ȝæt ic iow ne gecȝōde eall Godes geȝeahht. C. P. 378.
22. 8. Ic eom se Nazarenisca Hælend ȝe ȝū ehtst. C. P. 443.
23. 6. Hwæt dō gē, broȝor, dōȝ esnlice. Hū, ne eom ic ȝower gefēra, ȝnd eom Fariseise swā-same-swā gē ? ȝnd forȝām mīn mȝn eht ȝe ic bodige ymb ȝone tōhopan dēadra mȝnna ȝeristes. C. P. 362.
23. 8. Ȭa Saducie andsacedon ȝære ȝeriste æfter dēaȝe ; ȝnd ȝā Fariseos gelrefdon ȝære ȝeriste. C. P. 362.

ROMANS.

1. 14. . . . Sanctus Paulus, se sceolde lēran ȝegȝer ge wīse ge unwīse. C. P. 204.
1. 22. Hīe sȝdon ȝæt hīe wāron wīse, ȝnd ȝā wurdon hīe dysige forȝon. C. P. 70.
7. 23. . . . ȝæt hē gesāwe oȝerne gewunan ȝnd oȝerne willan on his limum, ȝnd sē wāre feohtende wiȝ ȝām willan his mōdes, ȝnd hine gehæftne lādde on synne gewunan. C. P. 423.
8. 15. Ne underfēgon gē nō ȝone gāst æt ȝām fulluhte tō ȝeowianne for ege, ac gē hiene underfēgon tō ȝām ȝæt gē Gode geāgnudu bearn bēon scylen, forȝy wē clipiaȝ tō Gode, ȝnd cweȝaȝ : Fæder, Fæder. C. P. 262.

ROMANS.

20. 26, 27. . . . Contestor vos hodierna die, quia mundus sum a sanguine omnium ; non enim subterfugi, quominus annuntiarem omne consilium Dei vobis.
22. 8. . . . Ego sum Iesus Nazarenus, quem tu persequeris.
23. 6. . . . Viri fratres, ego Phariseus sum, filius Phariseorum ; de spe et resurrectione mortuorum ego iudicor.
23. 8. Sadducei enim dicunt non esse resurrectionem . . . ; Pharisei autem . . . confitentur (*Greg. sum.*).
1. 14. . . . Sapientibus et insipientibus debitor. . . .
1. 22. Dicentes enim se esse sapientes, stulti facti sunt.
7. 23. Video autem (*Greg. om. autem*) aliam legem in membris meis, repugnantem legi mentis meae, et captivantem me (*Greg. captivum me ducentem*) in lege peccati, quae est in membris meis.
8. 15. Non enim (*Greg. om. enim*) accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus : Abba, Pater.

12. 3. Ne wilnigen gē māre tō wietenne ðonne ēow ðearf sīe, ac wietað ðæt ðæt ēow gemetlic sīe, ond ēower ondefnu sīen tō wietonne. C. P. 92, 94.
12. 16. Ne sculon gē nō ðyncan ēow selfum tō wīse. C. P. 306.
12. 18. Ic wolde, gif hit swā bion meahte, ðæt gē wið ælcne monn hæfden sibbe, ēowres gewældes. C. P. 354.
13. 3. Gif ðū wille ðæt ðū ne ðyrfe ðe ondrædan ðinne hlāford, dō tela; ðonne hereð hē ðe. C. P. 457.
13. 11. Nū ūs is tīma ðæt wē onwæcnen of slāpe. C. P. 459.
13. 13. Ne gewunige gē nō tō oferetolnesse ond tō oferdruncen- nesse. C. P. 316.
14. 3. Sē þe fæstan wille, ne tæle hē nō ðone þe ete. C. P. 310.
14. 21. . . . ðæt hit wære gōd ðæt mon forēode flāse ond win for bīsene his brōðrum. C. P. 318.
16. 19. Ic wille ðæt gē sīen wīse tō gōde, ond bilewite tō yfele. C. P. 236.

1 CORINTHIANS.

1. 12. Sume cwædon ðæt hīe wæron Apollan; sume cwædon ðæt hīe wæron Paules (Saules H.); sume Petres; sum cwæð ðæt hē wære Cristes. C. P. 210.
1. 26. Ne sculon gē bion tō wīse æfter ðæs lichoman luste. C. P. 202.
1. 27. Ðā þe woroldmonnum ðynceað dysige, ða gecist Dryhten, forðæmpe [forðæm ðæt] hē ða lytegan . . . gescēnde. C. P. 202, 204.
12. 3. . . . Non plus sapere quam oportet sapere, sed sapere ad sobrietatem. . . .
12. 16. . . . Nolite esse prudentes (*Greg.* prudentes esse) apud vosmetipsos.
12. 18. Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes.
14. 21. Bonum est non manducare carnem, et non (*Greg.* neque) bibere vinum, neque in quo frater tuus . . . scandalizatur. . . .
16. 19. . . . Volo vos sapientes esse in bono, et (*Greg. om.* et) simplices (*Greg. ins.* autem) in malo.

1 CORINTHIANS.

1. 12. . . . Unusquisque vestrum dicit: Ego quidem sum Pauli; ego autem Apollo; ego vero Cephae; ego autem Christi (*Greg.* Ut alius Pauli, alius Apollo, alius Cephae, alius Christi esse se diceret).
1. 26. . . . Non multi sapientes secundum carnem. . . .
1. 27. . . . Quae stulta sunt mundi
13. 3. . . . Vis autem (*Greg. om.* autem) non timere potestatem? Bonum fac, et habebis laudem ex illa.
13. 11. . . . Hora est iam nos de somno surgere.
13. 13. . . . Non in comessionibus et ebrietatibus. . . .
14. 3. . . . Qui non manducat, manducantem non iudicet. . . .

3. 1, 2. Ic ne mæg nō tō ēow spreca swā-swā tō gæstlicum, ac swā-swā tō flæsclicum, forðæm gē sint giet cildern on ēowrum geleafan; ðy ic sceal sellan ēow giet mioloc drincan, nalles flæsc etan. C. P. 459.
3. 3. Ðonne betweoxn ēow bið yfel anda qnd geflitu, hū ne broð gē ðonne flæsclice? C. P. 344.
3. 18. Swelc ēower swelce him selfum ðynce ðæt hē (ðætte H.) wīsusst sīe on ðæm lotwrencium, weorðe ðæs ærest dysig, ðæt hē mæge ðonon weorðan wīs. C. P. 202.
4. 21. Hwæðer wille gē ðæt ic cume tō ēow, þe mid gierde, þe mid monðwære gæste? C. P. 116.
5. 1, 2. Wē gehierdon betweohxn ēow unrythhæmed, ge swā unryht swā wē furðum betweohxn hæcnum monnum ne hierdun, ðæt is ðæt gē sume hæfdon ēowre steopmōdor; qnd gē ðæs næfdon nāne sorge, qnd noldon frōm ēow adōn ðā þe ðæt dydon, ac wæron swā upahafene swā gē ār wæron. C. P. 210.
6. 4. Gif gē ymb worldcunde dōmas beon scylen, ðonne nime gē ðā þe on ðæm hīorede unweorðuste sien, qnd settað þā tō dōmerum. C. P. 130.
6. 9, 10. Nāwðer nē ðā wōhhæmendan, nē ðā ðe dīofulgielдум ðīowiað, nē ðā unfæsðrādan, ðe ne magon hira unrythhæmdes geswīcan, nē ðā ðīofas, nē ðā gietseras, nē ðā druncenwillnan, nē ðā wiergendan, nē ðā rēaferas, Godes rīce ne gesittað. C. P. 401.

elegit Deus, ut confundat sapientes. . . .

3. 1, 2. . . . Non potui vobis loqui quasi spiritualibus (*Greg. spiritalibus*), sed quasi carnalibus; tamquam parvulus in Christo, lac vobis potum dedi, non escam. . . .
3. 3. Cum enim (*Greg. om. enim*) sit inter vos zelus et contentio, nonne carnales estis? . . .
3. 18. . . . Si quis videtur inter vos sapiens esse in hoc saeculo, stultus fiat ut sit sapiens.
4. 21. Quid vultis? in virga veniam ad vos, (*Greg. om. rel.*) an in charitate et spiritu mansuetudinis?
5. 1, 2. . . . Auditur inter vos fornicatio, et talis fornicatio qualis
- nec inter gentes, ita ut uxorem patris sui (*Greg. om. sui*) aliquis (*Greg. quis*) habeat; et vos inflati estis, et non magis luctum habuistis ut tollatur (*Greg. tolleretur*) de medio vestrum qui hoc opus fecit.
6. 4. Saecularia igitur iudicia si habueritis, contemptibiles qui sunt in ecclesia, illos constituite ad iudicandum.
6. 9, 10. . . . Neque fornicarii (*Greg. fornicatores*), neque idolis servientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces, regnum Dei possidebunt.

6. 11. Gē wæron ær on yflum weoreum, ac gē sint nū geclænsode
 ƿnd gehālgode. C. P. 425.
6. 13. Fulga nū se mēte ðære wambe willan, ƿnd sīo wamb ðæs
 mētes; ðonne tōwierpð God ægðer. C. P. 316.
7. 1. Gōd bið mēn ðæt hē sīe būtan wīfe. C. P. 397.
7. 2, 3. Hæbbe ælc mōn his wīf, ƿnd ælc wīf hiere ceorl; ƿnd
 dō ðæt wīf ðæm were ðæt hīo him mid ryhte dōn sceal, ƿnd
 hē hiere swā sōme, ðylæs hīe on unryht hāmen. C. P. 98.
 || Gōd bið mannum ðæt ælc hæbbe his āgen wīf, ƿnd ælc wīf
 hire ceorl, ðylæs hī on unryht hāmen. C. P. 397.
 || Āgife se wer his wīfe hire ryht on hira gesinscipe, ƿnd
 swā same ðæt wīf ðæm were. C. P. 397.
7. 5. Ne untrēowsige gē nō ēow betweoxn, būton hūru ðæt gē ēow
 gehæbben sume hwīle, ærðæmpe gē ēowru gebedu ƿnd ēowra
 offrunga dōn willen, ƿnd eft sōna cirrað tō ēowrum ryht-
 hāmdē. C. P. 98.
 || Ne fornime incer nōðer oðer ofer will būtan geðafunge,
 ðæm tīnum ðe hē hine wille gebiddan, ac geāmtigeað inc tō
 gebedum. C. P. 399.
7. 6. Ne cweðo ic nō ðæt ðæt ic ær cwæð bebedende, ac lārende
 ƿnd geðafigende. C. P. 397.
7. 9. . . . ðæt hit sīe bētere ðæt mōn gehīewige ðonne hē
 birne. C. P. 401.
7. 29, 30. Ðā ðe wīf hæbben, sīen ðā swelce hīe nān hæbben; ƿnd
 ðā ðe wēpen, sīen ðā swelce hī nō ne wēpen; ƿnd ðā ðe fægnigen,
 sīen ðā swelce hī nō ne fægnigen. C. P. 395.
7. 30, 31. Sīen ðā hæbbendan swelce hīe nōwiht hæbben; ƿnd
6. 11. Et haec quidam fuistis, sed abluti estis, sed sanctificati estis. . . .
6. 13. Esca ventri, et venter escis; Deus autem et hunc et has destruet. . . .
7. 1. . . . Bonum est homini mulierem non tangere.
7. 2, 3. Propter fornicationem autem unusquisque suam uxorem habeat (Greg. suam habeat uxorem), et unaquaeque suum virum habeat. Uxori vir debitum reddat, similiter autem (Greg. om. autem) et uxor viro.
7. 5. Nolite fraudare invicem, nisi forte ex consensu ad tempus, ut vacetis orationi, (Greg. 2 om. rel.) et iterum revertimini in idipsum. . . .
7. 6. Hoc autem dico secundum indulgentiam, non secundum imperium.
7. 9. . . . Melius est enim (Greg. om. enim) nubere quam uri.
7. 29-31. . . . Qui habent uxores, tamquam non habentes sint; et qui flent, tamquam non flentes; et qui gaudent, tamquam non gaudentes; . . . qui emunt, tam-

- ðā ðe ðisses middangeardes notigað swelce hī his nō ne notigen. C. P. 387, 389.
7. 31. Dyses middangeardes anstien ofergæð. C. P. 395.
7. 35. Dis ic cweðe for ēowerre ðearfe, ðylæs ic ēow mid ænige grine gefoo. Ic ēow segge hwæt ēow arwyrðlicost is tō begāne, qnd hū gē fullecost magon Gode ðiowian ðæt ēow læst ðinga mierð. C. P. 401.
8. 8. Se ofermete ne befæst ūs nāfre Gode. C. P. 316.
8. 9. Lōciað nū ðæt ðios ēowru lēaf ne weorðe oðrum mōnnum tō bīswice. C. P. 451.
8. 11, 12. Donne forwyrð ðin brōður for ðinum ðingum, for ðone ær Crīst geðrōwade. Swā, ðonne gē gesyngiað wið ēowre brōðer, qnd ofslēað hira untruma[n] gewit, ðonne gesyngige gē wið God. C. P. 451.
9. 9. Ne forbinde gē nō ðæm ðerscendum (ðyrstendum H.) oxum ðone mūd. C. P. 104.
9. 20. Donne ic wæs mid Iudeum, ic wæs swelce hīe. C. P. 100.
10. 7. ðæt folc sæt, æt, qnd dranc, qnd siððan āryson qnd ēodon him plegean. C. P. 309.
10. 13. Ne gegripe ēow nāfre nān costung būton mēnnesu. C. P. 70.
10. 33. Swā-swā ic wilnige on eallum ðingum ðæt ic mōnnum ewēme qnd lēige. C. P. 146.
11. 31. ðær wē ūs selfum dēmden, ðonne ne dēm(de) ūs nō God. C. P. 415.

quam non possidentes; et qui utuntur hoc mundo, tamquam non utantur; praeteritenim figura huius mundi.

7. 35. . . . Hoc ad utilitatem vestram dico; non ut laqueum vobis iniciam, sed ad id quod honestum est, et quod facultatem praebeat sine impedimento Dominum obsecrandi (*Greg.* Domino observiendi).
8. 8. Esca . . . nos non commendat Deo. . . .
8. 9. Videte . . . ne forte haec licentia vestra offendiculum fiat infirmis.
8. 11, 12. Et peribit infirmus in tua (*Greg.* conscientia) scientia frater,
- propter quem Christus mortuus est. Sic autem peccantes in fratres, et percutientes conscientiam eorum infirmam, in Christum peccatis.
9. 9. . . . Non alligabis (*Greg.* obturabis) os bovi trituranti. . . .
9. 20. . . . Factus sum Iudaeis tamquam Iudaeus. . . .
10. 7. . . . Sedit populus manducare et bibere, et surrexerunt ludere.
10. 13. Tentatio vos non apprehendit (*Greg.* apprehendat) nisi humana. . . .
10. 33. Sicut et ego per omnia omnibus placeo. . . .
11. 31. . . . Si nosmetipsos diiudicaremus, non utique iudicaremur.

13. 4. . . . Ðæt sio Godes lufu sīe geðyld. C. P. 214.
 || Lufu bið geðyldig. C. P. 222.
 || Hīo bið mildu. C. P. 222.
14. 38. Se þe God ne ongit, ne ongit God hine. C. P. 28.
15. 34. Onwæcnað, gē ryhtwisan, ʒnd ne syngiað mā. C. P. 46r.

2 CORINTHIANS.

1. 17. Wēne gē nū Ðæt ic ænigre leohtmōdnesse brūce, oððe Ðætte ic ðence æfter woruldluste, oððe wēne gē Ðæt ægðer sīe mid mē ge Gise ge Nese? C. P. 308.
1. 24 (Vulg. 23). Ne sint wē nāne wāldendas ēowres geleafan, ac sint fultumend ēowres gefēan; forðæmpe gē stōndað on geleafan. C. P. 114.
2. 17. Swæ-swæ of Gode, beforan Gode, wē sprecað on Crīste. C. P. 370.
3. 17. Ðær se Dryhtnes Gāst is, Ðær is frēodōm. C. P. 262, 264.
4. 5. Wē sint ēowre ðeowas for Crīstes lufan. C. P. 116.
5. 13. Ðeah wē nū ofer ūre mæð ðencen ʒnd smāgen, Ðæt wē dōð for Gode; Ðonne wē hit eft gemetlāceað, Ðonne dōð wē Ðæt for ēow. C. P. 100.
5. 14, 15. Gif Crīst for ūs eallum dēad wæs, Ðonne weorðað ealle mēn dēade; hwæt is Ðonne bētre, Ðā-hwile-þe wē libben, Ðonne wē ūres flāscas lustum ne libben, ac Ðæs bebodum þe for ūs dēad wæs ʒnd eft ārās? C. P. 42.

13. 4. Charitas patiens est, benigna est. . . .
14. 38. Si quis autem ignorat, ignorabitur.
15. 34. Evigilate, iusti, et nolite peccare. . . .
2. 17. . . . Sicut ex Deo, coram Deo, in Christo loquimur.
3. 17. . . . Ubi autem (*Greg. om. autem*) Spiritus Domini, ibi libertas.
4. 5. . . . Nos autem servos vestros per Iesum (*Greg. Christum*).
5. 13. Sive enim (*Greg. om. enim*) mente excedimus, Deo; sive sobrii sumus, vobis.
5. 14, 15. . . . Si unus (*Greg. Christus*) pro omnibus mortuus est, ergo omnes mortui sunt; et (*Greg. ins. si*) pro omnibus mortuus est Christus (*Greg. om. Christus, ins. superest*) ut et (*Greg. om. et*) qui vivunt iam non sibi vivant,

2 CORINTHIANS.

1. 17. . . . Numquid levitate usus sum? Aut quae cogito, secundum carnem cogito, ut sit apud me Est et Non?
1. 23. . . . Non quia dominamur fidei vestrae, sed adiutores sumus gaudiivestri; nam fide statis (*Greg. fide enim statis*).

6. 2. Nū is hīersumnesse tīma, ƿnd nū sint hǣlnesse dagas. C. P. 246
6. 7. Gāð gē gewǣpnode, ægðer ge on ðā swiððran hƿnd ge on ðā winestran, mid ðām wǣpnum ryhtwīsnesse. C. P. 82.
8. 13, 14. Ne bīo gē oðrum mƿnnum swā giofole ðæt hit weorðe ēow selfum tō geswince, ac ofer ðæt þe gē selfe genōg hǣbben, sellað ðæt ðearfum, ƿnd mid ðy gebetað hiora wǣdle, ðætte swā-ilce-swā hīe bīoð hēr gefylde mid ūre genyhtsumnesse, wē bēon ēac mid hiora genyhtsumnesse. C. P. 324.
9. 6. Sē þe lýtrel sǣwð, hē lýtrel rīpeð. C. P. 324.
9. 7. . . . ðætte ðone gladan giefan God lufode. C. P. 322.
11. 29. Hwā bið geuntrumod, ðæt ic ne sīe ēac geuntrumod? oððe hwā bið gescƿended, ðæt ic ēac ðæs ne scamige? C. P. 100.
 || Hwā bið medtrum, ðæt ic ne sīe ēac for his ðingum sioc? Oððe hwā bið gescƿended, ðæt mē forðām ne scamige? C. P. 164.
12. 2, 4. Paulus, ðeah-þe hē wāre gelæded on neorxnawƿng, þær hē ārimde ðā dīgolnesse ðæs ðriddan hefones. . . . C. P. 98.

GALATIANS.

1. 10. Gif ic mƿnnum cƵēme ƿnd licige, ðonne ne bīo ic nō Godes ðēow. C. P. 146.
2. 11. See C. P. 144.
3. 1. Ēalā gē ungewittfullan Galatae, hwā gehƿfgade ēow? C. P. 206.

sedei qui pro ipsis mortuus est et resurrexit.

6. 2. . . . Ecce nunc tempus acceptabile, ecce nunc dies salutis.
6. 7. . . . Per arma iustitiae a dextris et a (*Greg. om. et a*) sinistris (*Greg. sinistrisque* gradiens).
8. 13, 14. Non enim (*Greg. om. enim*) ut aliis sit remissio, vobis autem tribulatio, sed ex aequalitate . . . Vestra abundantia illorum inopiam suppleat, ut et (*Greg. et ut*) illorum abundantia vestrae inopiae sit supplementum. . . .
9. 6. . . . Qui parce seminat, parce et metet. . . .
9. 7. . . . Hilarem enim datorem diliget Deus.

11. 29. Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror?

12. 2, 4. Scio hominem in Christo . . . raptum huiusmodi usque ad tertium coelum. . . . Quoniam raptus est in paradysum, et audivit arcana verba, quae non licet homini loqui (*Greg. sum.*).

GALATIANS.

1. 10. . . . Si adhuc hominibus placerem, Christi servus non essem.
3. 1. O insensati Galatae, quis vos fascinavit? . . .

3. 3. Swāe dysige gē sint, ðætte ðæt, ðæt gē gāstlice underfēngon, gē willað geendian flæsclīce. C. P. 206.
5. 22. . . . ðætte ðæs Gāstes wāestm sīe lufu, ƿnd gefēa, ƿnd ryht-wīslīcu sibb. C. P. 344.
6. 1. Gif hwā sīe ābisgod mid hwelcum scyldum, gē ðonne, þe gāstlice sindon, gelārað ðā swelcan mid manðwārnesse gāste; gesceawiað ēow selfe, ðylās ēow becyme costnung. C. P. 158.
6. 2. Bere ēower ālc oðres byrðenne betweohxn ēow, ðonne gefylle gē Godes ā. C. P. 218.
 || Berað ēowre byrðenna gemānelīce betwux īow, ðonne gefylle gē Godes ā. C. P. 395.

EPHESIANS.

4. 3, 4. Geornlice gebinde gē īow tōsƿmne mid ānmōdnesse ƿnd mid sibbe, ðæt gē sīen swā gelīces mōdes swā gē sint gelīces lichƿman, swā-swā gē ealle sint gelaðode tō ānum tōhopan. C. P. 344.
4. 14. Ne lāte gē ēow ālcere lāre wind āwēggan. C. P. 306.
4. 31. Ēlc ðwēora, ƿnd ālc ierre, ƿnd unweorðscīpe, ƿnd geclics, ƿnd tēl, sīe ānumen fram ēow, . . . and ' ālc yfel forlāte gē on ēowrum ingeðƿnce. C. P. 222.
6. 1. Bearn, bēo gē underðīodde ēowrum ieldrum māgum on Dryhtne. C. P. 188.
6. 4. Ne grēmige gē ēowru bearn. C. P. 188.

3. 3. Sic stulti estis, ut cum spiritu coeperitis, nunc carne consummemini (*Greg. consummamini*)?
5. 22. Fructus autem Spiritus est charitas, gaudium, pax. . . .
6. 1. . . . Si praeoccupatus fuerit homo in aliquo delicto, vos, qui spirituales (*Greg. spiritales*) estis, huiusmodi instruite (*Greg. instruite huiusmodi*) in spiritu lenitatis (*Greg. mansuetudinis*), considerans te ipsum, ne et tu tenteris.
6. 2. Alter alterius (*Greg. sec. Ital.* Invicem) onera (*Greg. ins. vestra*) portate, et sic adimplebitis legem Christi.

EPHESIANS.

4. 3, 4. Solliciti servare unitatem Spiritus in vinculo pacis. Unum corpus, et unus spiritus, sicut vocati estis in una spe vocationis vestrae.
4. 14. . . . Non . . . circumferamur omni vento doctrinae.
4. 31. Omnis amaritudo, et ira, et indignatio, et clamor, et blasphemia, tollatur a vobis, cum omni malitia.
6. 1. Filii, obedite parentibus vestris in Domino. . . .
6. 4. . . . Nolite ad iracundiam provocare filios vestros. . . .

¹ So Sweet.

6. 5. Bioð gē underðiedde ēowrum worldhlāfordum. C. P. 200.
 6. 9. Gē hlāfordas, dōð gē ēowrum mōnnum ðæt ilce be hiora andefene, ƿnd gemetgiað ðone ðrean; geðenceað ðæt ægðer ge hiora hlāford ge ēower is on hefonum. C. P. 200, 202.
 6. 15. Scēogeað ēowre fētt, þæt gē sīn gearwe tō gānne on sibbe weg æfter mīnra bōca bebodum. C. P. 44.

PHILIPPIANS.

2. 8. Crīst ūre Aliesend hiene selfne geēaðmēdde emne oð ðone dēað. C. P. 300.
 3. 19. . . . ðætte hiora wōmb wære hiora God, ƿnd hīe dyden him hiora bismer tō weorðscipe. C. P. 316.
 4. 10. Ic eom swiðe gefīonde on Dryhtne ðætte gē æfre woldon ænige wuht ēow selfum wītan ær ic hit ēow wīte. Hit is gōd ðæt gē hit nū wietun. Næron gē nōht æmettige, ðeah gē wel ne dyden. C. P. 206.

COLOSSIANS.

2. 23. Oft, ðonne mōn mā fæst ðonne hē ðyrfe, ðonne ēowað hē ūtan ēaðmōdnesse, ƿnd for ðære ilcan ēaðmōdnesse hē ofermod-egað innan micle ðy hēfiglicor. C. P. 312.
 3. 5. Sīo gīdsung, þe . . . wære hearga ƿnd īdelnysse gefēra. C. P. 156.

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| 6. 5. . . . Obedite dominis carnalibus. . . . | 4. 10. Gavisus sum autem (<i>Greg. om. autem</i>) in Domino vehementer, quoniam tandem aliquando refluistis pro me sentire, sicut et sentiebatis; occupati autem (<i>Greg. enim</i>) eratis. |
| 6. 9. Et vos, domini, eadem facite illis, remittentes minas, scientes quia (<i>Greg. quod</i>) et illorum et vester Dominus est in coelis. . . . | |
| 6. 15. Calceati pedes in praeparatione evangelii pacis. | |

COLOSSIANS.

PHILIPPIANS.

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| 2. 8. . . . (<i>Greg. ins.</i> Quia Redemptor noster) Humiliavit semetipsum, factus obediens usque ad mortem. . . . | 2. 23. Quae sunt rationem quidem habentia sapientiae in superstitione et humilitate, et non ad parcendum corpori, non in honore aliquo ad saturitatem carnis. |
| 3. 19. . . . Quorum Deus venter est, et gloria in confusione ipsorum. . . . | 3. 5. . . . Avaritiam (<i>Greg.</i> Et avaritia), quae est simulacrorum (<i>Greg.</i> idolorum) servitus. |

1 THESSALONIANS.

2. 7. Wē sint gewordene swelce lýtlingas betweoxn ēow. C. P. 116.

2 THESSALONIANS.

1. 3, 4. Wē sculon simle sægean Gode ðancas for ēow, brōður, swā-swā hit wel wyrðe is, forðæmþe ēower gelēafa hæfð oferðungen swiðe monegra oðerra monna, ond ēower lufu is betweohxn ēow swiðe genyhtsumu, swā ðæt wē apostolas sint swiðe gefeonde ealle for ēowrum gelēafan ond for eo(w)rum geðylde. C. P. 212.
2. 1, 2. Ic ēow healsige, brōður, for ðæm tōcyme Dryhtnes Hælendan Crīstes, ond for ure gesomnunge, ðæt gē nō tō hrædlice ne sien āstyrede frōm ēowrum gewitte, nē ēow tō swiðe ne [on]drædað for nānes monnes wordum, nē for nānes witgan gāste, nē ðeah ēow hwele ærendgewrit cume, swelce hit frōm ūs āsend (send H.) sīe, ond ðæron cýðe ðæt se dōmes dæg nēah sīe. C. P. 212.
3. 14, 15. Swā-hwā-swā ūrum wordum ond gewritum hieran nylle, dō hit mon ūs tō witanne, ond næbbe gē nænne gemānan wið hiene, forðæm ðætte hiene gesceamige. . . . Ne scule gē wið hiene gebæran swā-swā wið fiond, ac gē him sculon cīdan swā-swā brēðer. C. P. 356.

1 THESSALONIANS.

2. 7. . . . Facti sumus (*Greg. ins. sicut*) parvuli in medio vestrum. . . .

2 THESSALONIANS.

1. 3, 4. Gratias agere debemus semper Deo (*Greg. Deo semper*) pro vobis, fratres, ita ut dignum est, quoniam supercrevit fides vestra, et abundat charitas uniuscuiusque vestrum in invicem, ita ut et nos ipsi in vobis gloriemur in ecclesiis Dei, pro patientia vestra et fide. . . .
2. 1, 2. Rogamus autem vos, fratres,
- per adventum Domini nostri Iesu Christi, et nostrae congregationis in ipsum, ut non cito moveamini a vestro sensu neque terreamini, neque per spiritum, neque per sermonem, neque per epistolam tamquam per nos missam, quasi instet dies Domini.
3. 14, 15. . . . Si quis non obedit verbo nostro per epistolam, hunc notate, et ne (*Greg. non*) commisceamini cum illo, ut confundatur. Et nolite quasi (*Greg. ut*) inimicum existimare (*Greg. ins. illum*), sed corripite ut fratrem.

1 TIMOTHY.

3. 1. Sē þe biscephād [biscephāde] gewilnað, gōd weorc hē gewilnað. C. P. 52.
3. 2. Biscepe gedafenað þæt hē sīe tællēas. C. P. 52.
4. 1, 3. . . . Ðæt ðām forhæbbendum hwilum gebyrede ðæt hīe gewiten of hiera geleāfan, qnd forbīodað mannum ðæt hīe hīwien, qnd ða mēttas þe God self gescēop tō etonne geleāfullum mōnnum, ðām þe ongietað sōðfæstnesse qnd Gode ðanciað mid gōdum weorcum his gifa. C. P. 316, 318.
4. 11, 12. Bebiot ðis, qnd lāre; qnd ne forsiō nān mōn ðīne gioguðe. C. P. 385.
4. 13. Ðonne ic cume, Ðonne bēo ðū ābisgod ymbe rædinge. C. P. 168.
5. 1. Ne ðrēata ðū nā ðone ealdan, ac healsa hiene swā ðīne fæder. C. P. 180.
5. 8. Sē þe ne gīmð ðāra þe his bēoð, qnd hūru Godes ðēowa, hē wiðsæcð Godes geleāfan, qnd hē bið trēowlēas. C. P. 138.
5. 23. . . . Ðæt gē mōston drincan gewealden wīnes for ēowres magan medtrymnesse. C. P. 318.
6. 1. Ēlc ðāra þe sīe under ðām geoke hlāfordsciepes, hē sceal his hlāford æghwelcere āre qnd weorðscipes wurðne onmunan. C. P. 200.
6. 10. . . . Ðæt ælces yfles wyrtruma wāre ðæt mōn wilnode hwelcere gīdsunge. C. P. 72.

1 TIMOTHY.

3. 1. . . . Si quis episcopatum desiderat, bonum opus desiderat.
3. 2. Oportet ergo (*Greg. autem*) episcopum irreprehensibilem esse. . . .
4. 1, 3. . . . Discedent quidam a fide, . . . prohibentium nubere, abstinere a cibis quos Deus creavit ad percipiendum cum gratiarum actione fidelibus et iis (*Greg. his*) qui cognoverunt veritatem.
4. 11, 12. Praecepta haec, et doce. Nemo adolescentiam tuam contemnat. . . .
4. 13. Dum venio, attende lectioni. . . .
5. 1. Seniores ne increpaveris, sed obsecra ut patrem. . . .
5. 8. Si quis autem (*Greg. Qui*) suorum, et maxime domesticorum, curam non habet, fidem negavit, et est infideli deterior.
5. 23. . . . Modico vino utere propter stomachum tuum (*Greg. om. tuum*) et frequentes tuas infirmitates.
6. 1. Quicumque sunt sub iugo servi, dominos suos omni honore dignos arbitrentur. . . .
6. 10. Radix enim (*Greg. om. enim*) omnium malorum est cupiditas. . . .

6. 17. Sægceað ðæm welegum gind ðisne middangeard ðæt hie tō ofermōdlice ne ðencen, nē tō wel ne trūwigen ðissum ungewissum welum. C. P. 180.

2 TIMOTHY.

2. 4. Nele (Ne [sey]le H.) nān Godes ðeow hiene selfne tō ungemetlice gebindan on woruldscipum, ðylæs hē mislīcege ðæm þe hiene ær selfne gesealde. C. P. 130.
4. 1, 2. Ic ðe bebode beforan Gode and ðæm Hælendan Crīste, se þe dēmente is cwicum and dēadum, and ic ðe bebode [bēode] ðurh his tōcyme and ðurh his rīce, ðæt ðū stande on ðissum wordum, and hie lāre ægðer ge gedæftelice ge eac ungedæftelice. C. P. 96.
4. 2. Lāre hie, and healsa, and tæl hiera unðeawas, and ðeah geðyldelice. C. P. 290.

TITUS.

1. 9. . . . ðæt se lāreow sceolde bēon mihtig tō tyhtanne on hālwende lāre, and eac tō ðreageanne ðā þe him wiðstandan willen [willað]. C. P. 90.
1. 15. . . . þæt ðæm clānum wāre eal clāne; and ðæm unclānum nāre nāuht clāne. C. P. 316.
2. 15. Lār ðæt folc, and ðreata, and tæl, and hāt, ðæt hie witen ðæt ge sume anwāld habbað ofer hie. C. P. 290.

6. 17. Divitibus huius saeculi praecepe non sublime (*Greg. superbe*) sapere, neque sperare in incerto divitiarum (*Greg. ins. suarum*). . .

verbum, insta opportune, impertune; argue, obsecra, increpa in omni patientia et doctrina.

TITUS.

2 TIMOTHY.

2. 4. Nemo militans Deo implicat se negotiis saecularibus, ut ei placeat cui se probavit.
4. 1, 2. Testificor coram Deo et Iesu Christo, qui iudicaturus est vivos et mortuos per adventum ipsius et regnum eius, praedica

1. 9. . . . Ut potens sit exhortari in doctrina sana, et eos qui contradicunt arguere.

1. 15. (*Greg. ins. Quia*) Omnia munda mundis; coinquinatis autem et infidelibus nihil est mundum. . . .

2. 15. Haec loquere, et exhortare, et argue cum omni imperio. . . .

HEBREWS.

8. 13. Ðætte nū forealdod is, ðæt is fornēah losod. C. P. 204.
9. 4. *See* C. P. 124.
11. 36, 37. Ðā hālgan mēn geðafedon on ðisse worlde mōnig bismar and mōnige swyngēan, and mōnige bēndas and karcernu; hīe wāeron stānde, and snidene mid snide; hīe wāeron costode, and mid sweordum hīe wāeron ofslāgene. C. P. 204.
12. 5, 6. Sunu min, ne āgimelēasa ðū Godes swingan, nē ðū ne bēo wērig for his ðrēaunga, forðāmpē God lufað ðone þe hē ðrēað, and swingeð ælc bearn þe hē underfōn wile. C. P. 252.
12. 9, 10. Ūre flāsclican fædras lārdon ūs, and wē hīe ondrēdon; hīe ðrēadon ūs, and wē weorðodon hīe; hū micle swiðor sculon wē ðonne bion gehiersume ðām þe ūre gāsta Fæder bið, wið ðām þe (ðæt H.) wē mōten libban on ēcnesse! Ūre flāsclican fædras ūs lārdon tō ðām þe hīa willa wæs, ac ðæt wæs tō swiðe scortre hwile, forðāmpē ðeos world is swiðe lānu; ac se gāstlica Fæder, hē ūs lārð nytwyrðlicu ðing tō underfōnne, ðæt is ðæt wē geearnigen ðæt ēce lif. C. P. 254.
12. 12, 13. Āstreccēað ēowre āgāledan hōnda and ēowru cnēowu, and stæppað ryhte; ne healtigeað lēng, ac bioð hāle. C. P. 64.
12. 14. Sēceað sibbe and gōd tō eallum mōnnum, būtan ðære ne mæg nān mōn God geson. C. P. 344.

HEBREWS.

8. 13. . . . Quod autem (*Greg. enim*) antiquatur et senescit prope interitum est.
11. 36, 37. Alii (*Greg. Sancti*) vero (*Greg. om.* vero) ludibria et verbera experti, insuper et vincula et carceres; lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt. . . .
12. 5, 6. . . . Fili mi, noli negligere disciplinam Domini, neque fatigeris in (*Greg. cum*), ab eo argueris; quem enim diligit Dominus castigat, flagellat autem omnem filium quem recipit.
12. 9, 10. . . . Patres quidem carnis nostrae eruditores habuimus (*Greg. habuimus eruditores*), et reverebamur eos; non multo magis obtemperabimus Patri spirituum, et vivemus? Et illi quidem in tempore paucorum dierum secundum voluntatem suam erudiebant nos; hic autem ad id quod utile est in recipiendo sanctificationem eius.
12. 12, 13. . . . Remissas manus et soluta (*Greg. dissoluta*) genua erigite, et gressus rectos facite pedibus vestris, ut non claudicans quis erret, magis autem sanetur.
12. 14. Pacem sequimini cum omnibus, et sanctimoniam, sine qua nemo videbit Deum.

13. 4. Ðæm wōhhāmerum dēmeð Dryhten. C. P. 401.
 13. 7. Gemunað ēowerra foregēngena ðāra þe ēow bodedon Godes word, and behealdað hiera liif and hiera forðsið, and gongað on ðone geleāfan. C. P. 204.

JAMES.

1. 19. Sīe æghwēlc mōn swiðe hræd and swiðe geornfull tō gehīeranne, and swiðe læt tō sprecanne. C. P. 280.
 1. 26. Gif hwā tiohhað ðæt hē æfæst sīe, and nyle gemiðlian his tungan, ðæt mōd lēhð him selfum, forðæm his æfæstnes bið swiðe idlu. C. P. 280.
 3. 1. Brōður, ne bēo ēower tō fela lārēowa. C. P. 32.
 3. 8. . . . ðæt hīo wære swiðe unstillē, yfel, and deaðberendes ātres full. C. P. 280.
 3. 14, 15, 17. Gif gē hæbben yfelne andan on iow, and tīonan and geflitu on iowrum mōde, ne gilpe gē nō, nē ne fægnað ðæs, and ne fītað mid iowrum lēasungum wið ðæm sōðe; forðæm sē wiśdōm nis ufan cūmen of hefonum, ac hē is eorðlic, and wildeorlic, and ēac deofullīc. Ac sē þe of Gode cymð, hē bið gōdes willan and gesibsum. C. P. 346, 348.
 4. 4. Swā-hwā-swā wille bīon ðisse weorlde frēond tō ungemetlice, hē bið gehāten Godes fēond. C. P. 421.

13. 4. . . . Fornicatores enim (*Greg. autem*) et adulteros iudicabit Deus.
 13. 7. Mementote praepositorum vestrorum qui vobis locuti sunt verbum Dei; quorum intuentes exitum conversationis, imitamini fidem.

JAMES.

1. 19. . . . Sit autem (*Greg. om. autem*) omnis homo velox ad audiendum, tardus autem ad loquendum. . . .
 1. 26. Si quis autem (*Greg. om. autem*) putat se religiosum esse, non refrenans linguam suam, sed seducens cor suum, huius vana est religio.
 3. 1. Nolite plures magistri fieri, fratres mei. . . .
 3. 8. . . . Inquietum malum, plena veneno mortifero.
 3. 14, 15, 17. Quod si zelum amarum habetis, et contentiones sint (*Greg. sunt*) in cordibus vestris (*Greg. corde vestro*), nolite gloriari, et mendaces esse adversus veritatem; non est enim (*Greg. om. enim*) ista sapientia desursum descendens, sed terrena, animalis, diabolica. . . . Quae autem desursum est) sapientia primum quidem pudica est, deinde pacifica. . . .
 4. 4. . . . Quicumque ergo (*Greg. om. ergo*) voluerit amicus esse saeculi huius, inimicus Dei constituitur.

1 PETER.

2. 9. Gē sint ācoren kynn Gode, qnd kynelices prēosthādes. C. P. 84.
3. 15. Bēoð simle gearwe tō lāronne qnd tō forgifonne ālcum ðara þe ēow ryhtlice bidde ymbe ðone tōhopan þe gē habbað on ēow. C. P. 172.
4. 11. Swā-hwā-swā spræce, spræce hē Godes worde, swelce ðā word nā his ne stien, ac Godes. C. P. 370.
- Gif hwā ðenige, ðenige hē swelce hē hit of Godes mægene ðenige, næs of his selves. C. P. 322.
5. 1, 2. Ic eom ēower efnðeowa, qnd Cristes ðrōwunge gewiota, ic ēow healsige ðæt gē fēden Godes heorde þe under ēow is; . . . ungeniðde, mid eorum āgnum willum, gē seulon ðencean for ēowre heorde Godes ðonces, nāles nō for fracodlicum gestreonum. C. P. 136.
5. 3. Ne sint wē nāne waldendas ðisses folces, ac wē sint tō bisene gesette ūre heorde, C. P. 118.

2 PETER.

1. 5, 6. Nū gē habbað gelēafan, wyrcað nū gōd weorc, qnd habbað ðonne wisdōm, qnd on ðām wisdōme habbað forhæfdnesse qnd eac lārað, qnd hūru on ðære forhæfdnesse geðylde. C. P. 310.
2. 16. Ðæt dumbe qnd ðæt gehæfte nēat ðreāde ðone witgan for his yflan willan, ðā hit clipode swā-swā mann, qnd mid ðy gestierde ðām witgan his unryhtre qnd dysigre [dysiglicre] wilnunge. C. P. 256.

1 PETER.

2. 9. Vos autem genus electum, regale sacerdotium. . . .
3. 15. . . . Parati semper ad satisfactionem omni poscenti vos rationem de ea, quae in vobis est, spe.
4. 11. Si quis loquitur, quasi sermones Dei; si quis ministrat (*Greg.* administrat), tamquam ex virtute quam administrat Deus. . . .
5. 1, 2. . . . Obsecro, consenior et testis Christi passionum, . . . pascite qui in vobis est gregem Dei,

providentes non coacte, sed spontanee secundum Deum; neque turpis lucri gratia, sed voluntarie.

5. 3. Neque ut (*Greg.* Non) dominantes in cleris (*Greg.* clero), sed forma facti gregis. . . .

2 PETER.

1. 5, 6. . . . Ministrare in fide vestra virtutem, in virtute autem scientiam, in scientia autem abstinentiam, in abstinentia autem patientiam. . . .
2. 16. Correptionem vero (*Greg.* om.

2. 21. . . . Ðæt him wære bētere Ðæt hī nō sōðfæstnesse weg ne onġeaten, Ðonne hī underbæc geċerden siððan hī hine onġeaten. C. P. 445.
2. 22. . . . Ðæt se hund wille etan Ðæt hē ær āspāw, ƿnd sīo sugu hī wi[l]e sylīan on hire sole, æfterðæmðe hīo āðwægen bið. C. P. 419.

1 JOHN.

4. 18. Sīo fullfrēmede Godes lufu ādrifeð āweg Ðone ege. C. P. 262.

REVELATION.

3. 2. Bīo ðū wacor, ƿnd gebēt ðā weore ðe deadlicu sint in ðe; ne mētte ic nō ðīn weore fullfrēmed beforan mīnum Gode. C. P. 445.
3. 15, 16. Ēalā, wære hē āuðer, oððe hāt, oððe ceal[d]! Ac forðonðe hē is wlaco, ƿnd nis nāuðer, nē hāt, nē ceald, ðeah ic hine sūpe ic hine wille eft utāspiwan of mīnum mūðe. C. P. 445, 447.
3. 18. Smirewað ēowre ēagan mid sealfe, þæt gē mægen geſion. C. P. 68.
3. 19. Ic ðrēage ƿnd swinge ðā þe ic lufige. C. P. 252.
4. 8. . . . Ðæt hīe sīen ðæm hefonlican nēatum gelice, þā wæron geēawde, swæ hit āwriten is Ðæt hīe wæron ymb eall utan mid ēagum besett, ƿnd ēac innane ēagna full. C. P. 194.

vero) habuit suae vesaniae; subiugale mutum animal (*Greg. om.* animal, *ins.* quod in), hominis voce loquens, prohibuit prophetae insipientiam.

2. 21. Melius enim (*Greg. om.* enim) erat illis (*Greg.* eis) non cognoscere viam iustitiae, quam post agnitionem retrorsum converti....
2. 22. . . . Canis reversus ad suum vomitum, et sus lota in volutabro luti.

1 JOHN.

4. 18. . . . Perfecta charitas foras mittit timorem....

REVELATION.

3. 2. Esto vigilans, et confirma cetera quae moritura erant; non enim invenio opera tua plena coram Deo meo.
3. 15, 16. . . . Utinam frigidus esses, aut calidus! Sed quia tepidus es, et nec frigidus nec calidus, incipiam te evomere ex ore meo.
3. 18. . . . Collyrio inunge oculos tuos, ut videas.
3. 19. Ego quos amo, arguo et castigo....
4. 8. Et quattuor animalia... in circuitu, et intus plena sunt ocu-

14. 3. Ðā singað ðone sang ðe nān mōn elles singan ne mæg, būton ðæt hun(d)tēontig ōnd fēowertig ōnd fēower ðūsendo. C. P. 409.
14. 4. Ðæt sindan ðā, ðā ðe mid wifum ne bēoð besmitene, ōnd hira mægeðhād habbað gehealdenne; ðā folgiað ðām Lambe swā-hwār-swā hit færð. C. P. 409.
22. 17. Sē þe gehīere ðæt hiene mōn clipige, clipige hē eac oðerne, ōnd cweðe: Cum. C. P. 378.

- lis. . . . (*Greg. sum.* Ostensa quippe coeli animalia in circuitu et intus oculis plena describuntur).
14. 3. . . . Nemo poterat dicere canticum, nisi illa centum quadraginta quattuor millia . . . (*Greg.* Canticum cantant quod nemo potest dicere, nisi illa centum quadraginta quattuor millia).
14. 4. Hi sunt, qui cum mulieribus non sunt coinquinati; virgines enim sunt. Hi (*Greg. et*) sequuntur Agnum quocumque ierit. . . .
22. 17. . . . Qui audit, dicat: Veni. . . .

THE LAWS OF KING ALFRED

(In Schmid's *Gesetze der Angelsachsen*, 2nd ed., pp. 58-66)

EXODUS.

20. 1-3, 7-17, 23. Drihten wæs sprecende þās word tō Moyse, and þus cwæð : Ic eom Drihten þīn God ; ic þe utgelædde of Egypta londe and of hiora þeowdōme. Ne lufa þū oðre frēmdre godas ofer mē. Ne mīnne nōman ne eīg þū on idelnesse, forþonþe þū ne bist unscyldig wip mē, gif þū on idelnesse eīgst mīnne nōman. Gemyne þæt þū gehālgige þone ræstedæg. Wyrceað ēow syx dagas, and on þām siofoðan rēstað ēow. Forþām on syx dagum Crīst geworhte heofenas and eorðan, sās, and ealle gesceafta þe on him synt, and hine gerēste on þone seofodan dæg ; and forþon Drihten hine gehālgode. Āra þīnum fæder and þīnre mēdder, þā þe Drihten sealde, þæt þū sīe þy lēng libbende on eorðan. Ne sleah þū. Ne lige þū dearnenga. Ne stala þū. Ne sāge þū lēase gewitnesse. Ne wilna þū þīnes nēhstan ierfes mid unryhte. Ne wyrc (þū) þe gyldne godas oððe seolfrene. Schmid 58.

EXODUS.

20. 1-3, 7-17, 23. Locutusque est Dominus cunctos sermones hos : Ego sum Dominus Deus tuus, qui eduxi te de terra Aegypti, de domo servitutis. Non habebis deos alienos coram me. . . . Non assumes nomen Domini Dei tui in vanum ; nec enim habebit insontem Dominus eum qui assumpserit nomen Domini Dei sui frustra. Memento ut diem sabbati sanctifices. Sex diebus operaberis,

et facies omnia opera tua. Septimo autem die sabbatum Domini Dei tui est ; non facies omne opus in eo, tu, et filius tuus et filia tua, servus tuus et ancilla tua, iumentum tuum, et advena qui est intra portas tuas. Sex enim diebus fecit Dominus coelum et terram, et mare, et omnia quae in eis sunt, et requievit in die septimo ; idcirco benedixit Dominus diei sabbati, et sanctificavit eum. Honora patrem tuum et matrem tuam, ut sis longaevus

21. 1-36. Þis synt þā dōmas þe þū him sættan scealt : Gif hwā gebiegge cristenne þēow, VI gēar þēowige hē ; þy siofoðan bēo hē firoh orcēapunga. Mid swelce hrægle hē inēode, mid swelce gange hē ūt. Gif hē wif self hǣbbe, gange hīo ūt mid him. Gif se hlāford him þonne wif sealde, sīe hīo and hire bearn þæs hlāfordes¹. Gif se þēowa þonne cwæðe : Nelle ic frōm mīnum hlāforde, nē frōm mīnum wīfe, nē frōm mīnum bearne, nē frōm mīnum ierfe², brēnge hine þonne his hlāford tō þæs temples dura, and purhþyrlige his ēare mid æle, tō tæcne þæt hē sīe æfre siððan þēow.

Þeah hwā gebycgge his dohtor on þēowenne, ne sīe hīo ealles swā þēowu swā oðru mēnnenu. Nāge hē hīe ūt on elþeodig folc tō bebycgganne ; ac gif hē hire ne rēce, sē þe hīe bohte, lāte hīe frēo on elþeodig folc. Gif þonne hē alēfe his suna mid tō hāmanne, dō hiere gyfta, and lōcige þæt hīo hǣbbe hrægl, and þæt weorð sīe hire mægðhādes, þæt is, se weotuma āgife hē hire þone. Gif hē hire þara nān ne dō, þonne sīe hīo firoh.

super terram quam Dominus Deus tuus dabit tibi. Non occides. Non moechaberis. Non furtum facies. Non loqueris contra proximum tuum falsum testimonium. Non concupisces domum proximi tui, nec desiderabis uxorem eius, non servum, non ancillam, non bovem, non asinum, nec omnia quae illius sunt. . . . Non facietis deos argenteos, nec deos aureos facietis vobis.

21. 1-36. Haec sunt iudicia quae propones eis : Si emeris servum Hebraeum, sex annis serviet tibi ; in septimo egredietur liber gratis. Cum quali veste intraverit, cum tali exeat ; si habens uxorem, et uxor egredietur simul. Sin autem dominus dederit illi uxorem, et pepererit filios et filias, mulier et liberi eius erunt domini sui, ipse vero exhibet cum vestitu suo.

Quod si dixerit servus : Diligo dominum meum et uxorem ac liberos, non egrediar liber, offeret eum dominus diis, et applicabitur ad ostium et postes, perforabitque aurem eius subula, et erit ei servus in saeculum.

Si quis vendiderit filiam suam in famulam, non egredietur sicut ancillae exire consueverunt. Si displicuerit oculis domini sui cui tradita fuerat, dimittet eam ; populo autem alieno vendendi non habebit potestatem, si spreverit eam. Sin autem filio suo desponderit eam, iuxta morem filiarum faciet illi ; quod si alteram ei acceperit, providebit puellae nuptias, et vestimenta et pretium pudicitiae non negabit. Si tria ista non fecerit, egredietur gratis absque pecunia.

¹ Note the omission here.

² An insertion.

Se mōn se þe his gewealdes mōnnan ofslēa, swelte sē deaðe. Sē þe hine þonne nēdes ofslōge, oððe unwillum oððe ungewealdes, swelce hine God swā sēnde on his hōnda, and hē hine ne ymb-syrede, ste hē fēores wyrðe and folc-ryhtre bōte, gif he frið-stōwe gesēce. Gif hwā þonne of giernesne and gewealdes ofslēa his þone nēhstan þurh searwa, ālūc þū hine fram mīnum weofode, tō-þām-þe hē deaðe swelte.

Sē þe slēa his fæder oððe his mōdor, sē sceal deaðe sweltan.

Sē þe frīone forstæle and hē hine bebycgge, and hit [hym] on-bestæled sie þæt hē hine berēcecan ne mæg, swelte sē deaðe.

Sē þe werge his fæder oððe his mōdor, swelte sē deaðe.

Gif hwā slēa his þone nēhstan mid stāne oððe mid fýste¹, and hē þeah ūt-gangan mæge bi stafe, begite him lāce, and wyree his weore þā-hwīle-þe hē self ne mæge.

Sē þe slēa his āgenne þēowne esne oððe his mēnnen, and hē ne sý idāges deað, þeah hē libbe twā niht oððe þreo, ne bið hē ealles swā scyldig, forþonþe hit wæs his āgen frōh ; gif hē þonne ste idāges deað, þonne sitte sīo scyld on him.

Gif hwā on cēase ēacniend wif gewerde, bēte þone æwērdlan², swā him dōmeras gerēccen ; gif hīo deað sīe, selle sāwle wið sāwle. Gif hwā oðrum his ēage oðdō, selle his āgen fore, tōð fore tēð, hōnda wið hōnda, fēt fore fēt, bærning fore bærning, wund wið wunde, lāl wið lāle.

Qui percusserit hominem volens occidere, morte moriatur. Qui autem non est insidiatus, sed Deus illum tradidit in manus eius, constituam tibi locum in quem fugere debeat. Si quis per industriam occiderit proximum suam et per insidias, ab altari meo evelles eum, ut moriatur.

Qui percusserit patrem suum aut matrem, morte moriatur.

Qui furatus fuerit hominem et vendiderit eum, convictus noxae morte moriatur.

Qui maledixerit patri suo vel matri, morte moriatur.

Si rixati fuerint viri, et percus-

serit alter proximum suum lapide vel pugno, et ille mortuus non fuerit, sed iacuerit in lectulo ; si surrexerit, et ambulaverit foris super baculum suum, innocens erit qui percusserit, ita tamen ut operas eius, et impensas in medicos, restituat.

Qui percusserit servum suum vel ancillam virga, et mortui fuerint in manibus eius, criminis reus erit ; sin autem uno die vel duobus supervixerit, non subiacebit poenae, quia pecunia illius est.

Si rixati fuerint viri, et percusserit quis mulierem praegnantem, et abortivum quidem fecerit, sed

¹ Note the omission.

² Much abridged.

Gif hwā āslēa hīs þēowe oððe hīs þēowenne þæt ēage ūt, and hē þonne hī gedō ānigge, geofrēoge hīe for þon. Gif hē þonne þone tōð ofaslēa, dōð þæt ilce.

Gif oxa ofhnīte wer oððe wif, þæt hīe dēade sīen, sīe hē mid stānum ofworpod, and ne sīe his flāsc eten. Se hlāford bið unscyldig, gif se oxa hnitel wære twām dagum āer oððe þrim, and se hlāford hit nyste; gif hē hit þonne wiste, and hē hine inne betȳnan nolde, and hē þonne wer oððe wif ofslōge, sīe hē mid stānum ofworpod, and sīe se hlāford ofslegen oððe [se man] fergolden, swā þæt witan tō rihte finden. Sunu oððe dohtor gif hē ofstinge, þæs ilcan dōmes sīe hē wyrðe. Gif hē þonne þēow oððe þēowmennen ofstinge, geselle þām hlāforde XXX scill. seolfres, and se oxa sīe mid stānum ofworpod.

Gif hwā ādelfe wæterpyt, oððe betȳnedne ontȳne, and hine eft ne betȳne, gelde swelc nēat swelc þāron befealle, and hæbbe him þæt dēade.

Gif oxa oðres mōnnes oxan gewundige, and hē þonne dēad sīe, bebycggen þone oxan, and hæbben him þæt weorð gemāne, and

ipsa vixerit, subiacebit damno quantum maritus mulieris expetierit, et arbitri iudicaverint; sin autem mors eius fuerit subsecuta, reddet animam pro anima, oculum pro oculo, dentem pro dente, manum pro manu, pedem pro pede, adustionem pro adustione, vulnus pro vulnere, livorem pro livore.

Si percusserit quispiam oculum servi sui aut ancillae, et luscus eos fecerit, dimittet eos liberos pro oculo quem eruit. Dentem quoque si excusserit servo vel ancillae suae, similiter dimittet eos liberos.

Si bos cornu percusserit virum aut mulierem, et mortui fuerint, lapidibus obruetur, et non comedentur carnes eius; dominus quoque bovis innocens erit. Quod si bos cornupeta fuerit ab heri et nudiustertius, et contestati sunt dominum eius, nec recluserit eum, occideritque virum aut mulierem; et bos lapidibus obru-

etur, et dominum eius occident. Quod si pretium fuerit ei impositum, dabit pro anima sua quidquid fuerit postulatus. Filium quoque et filiam si cornu percusserit, simili sententiae subiacebit. Si servum ancillamque invaserit, triginta siclos argenti domino dabit, bos vero lapidibus opprimetur.

Si quis aperuerit cisternam et foderit, et non operuerit eam, cecideritque bos aut asinus in eam, reddet dominus cisternae pretium iumentorum; quod autem mortuum est, ipsius erit.

Si bos alienus bovem alterius vulneraverit, et ille mortuus fuerit; vendent bovem vivum, et dividunt pretium, cadaver autem mortui inter se dispartient. Sin autem sciebat quod bos cornupeta esset ab heri et nudiustertius, et non custodivit eum dominus suus; reddet bovem pro bove, et cadaver integrum accipiet.

ēac þæt flāsc swā þæs dēadan. Gif se hlāford þonne wiste þæt se oxa hnitol wære, and hine healdan nolde, selle him oðerne oxan fore, and hæbbe him eall þæt flāsc. Schmid 58, 60.

22. 1-6, 10-12, 16-31. Gif hwā forstele oðres oxan, and hine ofslea oððe bebygge, selle twēgen wið, and feower sceap wið anum. Gif hē næbbe hwæt hē selle, sie hē self beboht wið þām fīo.

Gif þeof brece mannes hūs nihtes, and hē weorðe þær ofslegen, ne sie hē nā manslēges scyldig. Gif hē siððan æfter sunnan upgonge þis dēð, hē bið manslēges scyldig, and hē þonne self swelte, būton hē nīeddāda wære. Gif mid him cwicum sie funden þæt hē ær stæl, be twyfealdum forgielde hē hit.

Gif hwā gewerde oðres monnes wingearð, oððe his æcras, oððe his landes awuht, gebete swā hit mon geehtige.

Gif fȳr sie ontēnded ryht¹ tō bærnenne, gebete þone æfwerðelsan se þæt fȳr ontēnt.

Gif hwā oðfæste his frīend fīoh, gif hē hit self stæle, forgyldde be twyfealdum. Gif hē nyte hwā hit stæle, gelādige hine selfne, þæt hē þær nān fācn ne gefrēmede. Gif hit þonne cucu feoh wære, and hē segge þæt hit here nāme, oððe þæt hit self acwæle, and hē gewitnesse hæbbe, ne þearf hē þæt geldan. Gif hē þonne gewitnesse næbbe, and hē him ne getrēwe, swerige hē þonne.

22. 1-6, 10-12, 16-31. Si quis furatus fuerit bovem aut ovem, et occiderit vel venderit, quinque boves pro uno bove restituet, et quattuor oves pro una ove.

Si effringens fur domum sive suffodiens fuerit inventus, et accepto vulnere mortuus fuerit, percussor non erit reus sanguinis. Quod si orto sole hoc fecerit, homicidium perpetravit, et ipse morietur. Si non habuerit quod pro furto reddat, ipse venundabitur. Si inventum fuerit apud eum quod furatus est vivens, sive bos, sive asinus, sive ovis, duplum restituet.

Si laeserit quispiam agrum vel vineam, et dimiserit iumentum suum ut depascatur aliena, quid-

quid optimum habuerit in agro suo, vel in vinea, pro damni aestimatione restituet.

Si egressus ignis invenerit spinas, et comprehenderit acervos frugum sive stantes segetes in agris, reddet damnum qui ignem succenderit.

Si quis commendaverit proximo suo asinum, bovem, ovem, et omne iumentum, ad custodiam, et mortuum fuerit, aut debilitatum, vel captum ab hostibus, nullusque hoc viderit; iusiurandum erit in medio quod non extenderit manum ad rem proximi sui, suscipietque dominus iuramentum, et ille reddere non cogetur. Quod si furto ablata fuerit, restituet damnum domino.

¹ Lambarde has 'rȳp,' *harvest*, which is probably right.

Gif hwā fāmnan beswice unbewēddode, and hire mid slāpe, forgielde hīe, and hābbe hī siððan him tō wīfe. Gif þære fāmnan fæder hīe þonne sellan nelle, āgife hē þæt fioh æfter þām weotuman.

Þā fāmnan, þe gewuniað onfōn gealdorcræftigan, and scīnlācan, and wiccan, ne læt þū þā libban.

And sē þe hāme mid nētene, swelte hē deaðe.

And sē þe godgeldum onsæge ofer God āne, swelte sē deaðe.

Ūtancumene and elþeodige ne geswēne þū nō, forðonþe gē wæron gīu elþeodige on Ægypta londe.

Þā wuduwan and þā stiopeild ne sceððað gē, nē hīe nāwēr dēriað. Gif gē þonne elles dōð, hīe cleopiað tō mē, and ic gehīere hīe, and ic ēow þonne slea mid mīnum sweorde, and ic gedō þæt ēowru wīf bēoð wydewan, and ēowru bearne bēoð stēopeild.

Gif þū fioh tō borge selle þīnum gefēran, þe mid þē eardian wille, ne nīede þū hine swā nīedling, and ne gehēne þū hine mid þy ēacan.

Gif mōn næbbe būton ānfeald hrægl hine mid tō wrēonne oððe tō wērianne, and hē hit tō wēdde selle, ær sunnan setlgonge sīe hit āgifen. Gif þū swā ne dēst, þonne cleopiað hē tō mē, and ic hine gehīere, forþonþe ic eom swiðe mildheort.

Ne tæl þū þīne Dryhten, nē þone hlāford þæs folces ne werge þū.

Si seduxerit quis virginem necdum desponsatam, dormieritque cum ea, dotabit eam, et habebit eam uxorem. Si pater virginis dare noluerit, reddet pecuniam iuxta modum dotis quam virgines accipere consueverunt.

Maleficos non patieris vivere.

Qui coierit cum iumento, morte moriatur.

Qui immolat diis occidetur, praeterquam Domino soli.

Advenam non contristabis, neque affliges eum; advenae enim et ipsi fuistis in terra Aegypti.

Viduae et pupillo non noceritis. Si laeseritis eos, vociferabuntur ad me, et ego audiam

clamorem eorum, et indignabitur furor meus, percutiamque vos gladio, et erunt uxores vestrae viduae, et filii vestri pupilli.

Si pecuniam mutuam dederis populo meo pauperi qui habitat tecum, non urgebis eum quasi exactor, nec usuris opprimes.

Si pignus a proximo tuo acciperis vestimentum, ante solis occasum reddes ei; ipsum enim est solum quo operitur indumentum carnis eius, nec habet aliud in quo dormiat. Si clamaverit ad me, exaudiam eum, quia misericors sum.

Diis non detrahes, et principi populi tui non maledices.

þine tæoðan sceattas and þine frumrīpan, gongendes and weaxendes, āgife þū Gode.

Eal þæt flāsc þæt wildēor lāfen, ne eten gē þæt, ac sællað hit hundum. Schmid 60, 62.

23. 1, 2, 4, 6-9, 13. Lēases mōnnes word ne reçe þū nō þæs tō gehīeranne, nē his dōmas nē gēpafa þū, nē nāne gewitnesse æfter him ne saga þū.

Ne wend þū þē nō on þæs folces unræd and unryht gewil, on hiora spræce and geclysp ofer þin ryht and (on) þæs un-wīsestan lāre, nē him ne gēpafa.

Gif þē becume oðres mōnnes gīemelēas fioh on hand, þeah hit sie þin fēond, gēcȳðe hit him.

Dēm þū swiðe emne; ne dēm þū oðerne dōm þām welegan, oðerne þām eormen; nē oðerne þām hiofran, and oðerne þām lāðran ne dēm þū.

Onscuna þū ā leasunga. Sōðfæstne man and unscildigne, ne æwele þū þone nāfre.

Ne onfōh þū nāfre mēdsceattum, forþon hīe āblēndað ful oft wīsra mōnna gēþōht, and hiora word onwēndað.

Þām elþeodigan and ūtancumenan ne lāt þū nō uncūðlice wið hine, nē mid nānum unrihtum þū hine ne dreccē.

Ne swērigen gē nāfre under hāðene godas, nē on nānum þingum ne cleopien gē tō him. Schmid 62, 64.

TOBIT.

4. 16. See Acts 15. 29, end.

Decimas tuas et primitias tuas non tardabis reddere; primogenitum filiorum tuorum dabis mihi. De bobus quoque et ovibus similiter facies: septem diebus sit cum matre sua, die octava reddes illum mihi.

... Carnem, quae a bestiis fuerit praegustata, non comedetis, sed proicietis canibus.

23. 1, 2, 4, 6-9, 13. Non suscipies vocem mendacii, nec iunges manum tuam ut pro impio dicas falsum testimonium.

Non sequeris turbam ad faciendum malum; nec in iudicio,

plurimorum acquiesces sententiae, ut a vero devies.

Si occurreris bovi inimici tui aut asino erranti, reduce ad eum.

Non declinabis in iudicium pauperis.

Mendacium fugies. Insontem et iustum non occides...

Nec accipies munera, quae etiam excaecant prudentes, et subvertunt verba iustorum.

Peregrino molestus non eris...

... Et per nomen externorum deorum non iurabis, neque audietur ex ore vestro.

MATTHEW.

5. 17. . . . þæt hē ne cōme no þæs bebodu tō breccanne, nē tō forbēodanne, ac mid eallum gōdum tō ēacanne. Schmid 64.

ACTS.

15. 23-29. Þā apostolas and þā ęldran brōðor hāelo ēow wýscað; and wē ēow cýðað þæt wē geāscodon þæt ūre gefēran sume mid ūrum wordum tō ēow cōmon, and ēow hefigran [wisan budan] tō healdanne þonne wē him budon, and ēow tō swiðe gedwealdon mid þām manigfealdum gebodum, and ēowra sāwla mā forhwerfdon þonne hīe gerihton. Þā gesōmnodon wē ūs ymb þæt, and ūs eallum gelicode þā þæt wē sēndon Paulus and Barnaban, mēn þā wilniað heora sāwla sēllan for Dryhtenes naman. Mid him wē sēndon Judam and Silam, þæt [hī] ēow þæt ilce sēcgan.

Þām Hālgan Gāste wæs gepūht and ūs, þæt wē nāne byrðene on ēow sēttan noldon ofer þæt þe ēow nēdpearf wæs tō healdenne, þæt is þonne þæt gē forberen þæt gē deofolgyld ne weorðien, nē blōd ne picgen, nē āsmored, and frōm dērnūm geligerum; and þæt gē willen þæt oðre mēn ēow ne dōn, ne dōð gē þæt oðrum mannum. Schmid 64, 66.

MATTHEW.

5. 17. . . . Non veni (*T. Br.*¹ *ins.* legem) solvere, sed adimplere.

ACTS.

15. 23-29. . . . Apostoli et seniores fratres his qui sunt Antiochiae, . . . Syriae, et Ciliciae, fratribus ex gentibus, salutem. Quoniam audivimus quia quidam ex nobis exeuntes turbaverunt vos verbis, (*T. Br. ins.* potius) evertentes animas vestras, quibus non mandavimus, placuit nobis collectis in unum eligere viros, et mittere ad vos cum carissimis nostris Barnaba et Paulo, hominibus

qui tradiderunt (*T. Br.* tradere cupiunt) animas suas pro nomine Domini nostri Iesu Christi. Missus ergo (*T. Br.* etiam ad vos) Iudam et Silam, qui et ipsi vobis verbis (*T. Br.* verba) referent eadem.

Visum est (*T. Br.* et) enim Spiritui Sancto et nobis nihil ultra imponere vobis oneris quam haec necessaria (*T. Br.* hoc necessario): ut abstineatis vos ab immolatis simulacrorum, et sanguine, et suffocato, et fornicatione; a quibus custodientes vos, bene agetis . . . (*T. Br. add* Quod vobis non vultis fieri, non faciatis aliis).

¹ T. and Br. signify MS. Cott. Tit. A. 27 and Brompton's *Chronicon* respectively, where the Latin text corresponding with the Old English is found (see Schmid, pp. xxv, xxvi).

KING ALFRED'S VERSION
OF
BEDE'S ECCLESIASTICAL
HISTORY

GENESIS.

2. 24. Wer ƿnd wiif, hēo tū beoð in anum lichōman. B. H. 70.
3. 16. In saare þū cennest bearn. B. H. 76.
35. 29. Eald ƿnd dagana full. B. H. 152.
49. 27. Benjamin is rīsende wulf; on ærmergen hē iteð hlōðe,
ƿnd on æfenne hērerēaf dæleð. B. H. 92.

LEVITICUS.

12. 4, 5. Fore wæpnedbearne hēo sceolde hēo ahabban frōm Godes
hūses ingonge þrēo ƿnd þritig daga; fore wifeilde syx ƿnd syxtig
daga. B. H. 76.
15. 16. . . . þætte se wer, se ðe wære his wiife gemenged, þæt
hē sceolde wætre aðwegen ƿnd bebaðad beon, ƿnd ær sunnan
setlgonge ne mōste in heora gesōmnunge ingongan. B. H. 80.

GENESIS.

2. 24. . . . Erunt duo in carne una.
3. 16. . . . In dolore paries filios
(*Bede om. filios*). . . .
35. 29. . . . Senex et (*Bede ac*) plenus
dierum. . . .
49. 27. Benjamin lupus rapax;
mane comedet praedam, et ves-
pere dividet spolia.

LEVITICUS.

12. 4, 5. Ipsa vero triginta tribus
diebus manebit; . . . omne sanc-
tum non tanget, nec ingreditur

in sanctuariam, donec impleantur
dies purificationis suae. Sin autem
feminam pepererit, . . . sexaginta
sex diebus manebit in sanguine
purificationis suae (*Bede sum. ut*
pro masculo diebus triginta tribus,
pro femina autem diebus sexa-
ginta sex debeat abstinere).

15. 16. Vir de quo egreditur semen
coitus, lavabit aqua omne corpus
suum, et immundus erit usque
ad vesperum (*Bede ut mixtus vir*
mulieri et lavari aqua debeat,
et ante solis occasum ecclesiam
non intrare).

18. 7. Ne onwreoh þū scondlicnesse þīnes fæder. B. H. 70.
 20. 18. Sēo hālige æ mid dēaðe slæhð, gif hwylc wāpnedmon
 gongeð tō mōnaðaðlium wiife. B. H. 78.

DEUTERONOMY.

23. 10, 11. Æfter bysmrunge sēo þurh slāp wāpnedmonnum
 gelimpeð, . . . ðeosne mon . . . sēo cyðnis þāre ealdan æ
 bismiten cwið, . . . and him ne forgifeð þætte hē mōte in Godes
 hūs gongan, nemne hē sý wætre aðwegen, nē þonne gēna ær
 æfenne. B. H. 84.

1 SAMUEL.

21. 4. See B. H. 84.

1 CHRONICLES.

23. 1. See Gen. 35. 29.

JOB.

42. 17. See Gen. 35. 29.

PSALMS.

18. 13, 14. Drihten hlēoðrað of heofonum, and se Hēhsta seleð
 his stefne. Hē sendeð his stræle, and hēo tōweorpeð; lēgetas
 gemonigfealdað, and hēo gedrefeð. B. H. 268.
 32. 1. Þā beoð eadge þe heora wōnnesse forlætne beoð, and þāra
 þe synna bewrigene beoð. B. H. 442.
 51. 5. Ic wāt þæt ic wæs in wānessum geēacnod, and in scyldum
 mec cende mīn mōdor. B. H. 82.

18. 7. Turpitudinem patris tui . . .
 non discooperies (*Bede* revelabis).

20. 18. Qui coierit cum muliere in
 fluxu menstruo, et revelaverit tur-
 pitudinem eius, ipsaque aperuerit
 fontem sanguinis sui, interficien-
 tur ambo de medio populi sui
 (*Bede* sum. ita ut morte lex sacra
 feriat, si quis vir ad menstruatam
 mulierem accedat).

DEUTERONOMY.

23. 10, 11. Si fuerit inter vos homo
 qui nocturno pollutus sit somnio,
 egredietur extra castra, et non re-
 vertetur priusquam ad vesperam
 lavetur aqua; et post solis occa-
 sum regredietur in castra (*Bede*

sum. Si post inlusionem quae per
 somnium solet accidere, . . . hunc
 quidem testamentum veteris legis
 . . . pollutum dicit, et, nisi lotum
 aqua, usque ad vesperam intrare
 ecclesiam non concedit).

PSALMS.

18. 13, 14. . . . Intonuit de coelo Do-
 minus, et Altissimus dedit vocem
 suam. . . . Et (*Bede* om. Et) misit
 sagittas suas, et dissipavit eos;
 fulgura multiplicavit, et contur-
 bavit eos.

32. 1. Beati quorum remissae sunt
 iniquitates, et quorum tecta sunt
 peccata.

51. 5. Ecce enim in iniquitatibus

84. 7. Hālige gongað of mægene in mægen ; bið gesegen hāligra God in wlite scēawunge. B. H. 212.

ECCLESIASTES.

3. 5. . . . þætte tid wære stānas tō sendenne, qnd tid tō somnienne. B. H. 262.

ISAIAH.

35. 7. In þām cleofum, þe ær dracan eardodon, wære upyrnende grōwnes hrēodes qnd rixa. B. H. 230.

JONAH.

1. 12. Ic wāt þætte þæs storm for mē is cumen qnd sended wæs. B. H. 412.

MATTHEW.

8. 14, 15. . . . þā swægre Sanctus Petrus þæs apostoles, mid ðy hēo wæs swenced mid hāto qnd mid bryne fæferādle, þæt hīo tō hrinenisse þære Dryhtenlican hōnda sōmod onfāng hālo qnd mægen, qnd ārās, qnd ðām Hælende þegnade. B. H. 396.

9. 20, 22. Þæt wiif þe wæs prōwiende blōdes flōwnisse, hēo eaðmōdlice wæs cumende æfter Drihtnes bæce, qnd gehrān þæt fæs his hrægles, qnd sōna instæpe hire untrymnes onweg gewāt, qnd hēo wæs hāl geworden. B. H. 78.

conceptus sum, et in peccatis concepit me mater mea.

84. 7. . . . Ibunt (*Bede ins. sancti*) de virtute in virtutem ; videbitur Deus deorum in Sion.

ECCLESIASTES.

3. 5. (*Bede ins. Quia*) Tempus spargendi (*Bede mittendi*) lapides, et tempus colligendi. . . .

ISAIAH.

35. 7. . . . In cubilibus, in quibus prius dracones habitabant, orietur (*Bede oriretur*) viror calami et iunci.

JONAH.

1. 12. . . . Scio enim ego quoniam propter me tempestas haec gran-

dis venit. . . . (*Bede Quia propter me est tempestas haec*).

MATTHEW.

8. 14, 15. Et cum venisset Iesus in domum Petri, vidit socrum eius iacentem, et febricitantem. Et tetigit manum eius, et dimisit eam febris, et surrexit, et ministrabat eis (*Bede sum. Socrum beati Petri, quae cum febrium fuisset ardoribus fatigata, ad tactum manus Dominicae surrexit, et, sanitate simul ac virtute recepta, ministrabat eis*).

9. 20, 22. Et ecce mulier quae sanguinis fluxum patiebatur duodecim annis accessit retro, et tetigit fimbriam vestimenti eius. . . . Et salva facta est mulier ex illa

11. 29. Nimað gē mīn geoc ofer ēow, ēac ƿnd leorniað æt mē, þæt ic eom milde ƿnd ēaðmōdre heortan. B. H. 100.
15. 11. Nales þætte ingongeð in mūð mōnnan besmīteð, ac þā ðe ūtgōngað of mūðe, þā seondon þe þone mōnnan besmīteð. B. H. 80.
15. 19. Of heortan ūtgōngað yfele geþōhtas. B. H. 80.
22. 37. Lufa ðū þīnne Dryhten God. B. H. 370.
22. 39. Lufa ðū þīnne ðone nēhstan. B. H. 370.
25. 13. Waciað gē, forðonþe gē ne weoton nē ðone dæg nē ðā tide. B. H. 210.

MARK.

6. 18. See B. H. 70.
12. 30, 31. See Matt. 22. 37, 39.

LUKE.

8. 43. See Matt. 9. 20, 22.
10. 27. See Matt. 22. 37, 39.
11. 41. Ðætte ofer sēo ƿnd tō lāfe, sellað ælmesse, ƿnd ēow beoð eal clāno. B. H. 66.

JOHN.

8. 56. . . . blissade þæt hē gesāwe Drihtnes dæg, ƿnd hē hine geseah ƿnd gefēonde wæs. B. H. 474.

ACTS.

4. 32. Nānig heora of þām þe hēo ahton ōwiht his bēon onsundrad cwæð, ac him eallum wāron eall gemāno. B. H. 64.

hora (*Bede sum.* Mulier quae fluxum patiebatur sanguinis, post tergum Domini humiliter veniens, vestimenti eius fimbriam tetigit, atque ab ea statim sua infirmitas recessit).

22. 39. Diliges proximum tuum (*Bede om.* tuum). . . .
25. 13. Vigilate itaque, quia nescitis diem neque horam.

LUKE.

11. 29. Tollite iugum meum super vos, et discite a me, quia mitis sum, et humilis corde. . . .
15. 11. Non quod intrat in os coinquinat hominem, sed quod procedit (*Bede quae exeunt*) ex ore, hoc coinquinat (*Bede illa sunt quae coinquant*) hominem.
15. 19. De corde enim (*Bede Ex corde*) exeunt cogitationes male. . . .
22. 37. . . . Diliges Dominum Deum tuum. . . .
11. 41. . . . Quod superest, date elemosynam, et ecce omnia munda sunt vobis.
8. 56. . . . Exultavit ut videret diem meum (*Bede Domini*); vidit, et gavisus est.

ACTS.

4. 32. Nec quisquam eorum quae possidebat (*Bede Nullus eorum ex his quae possidebant*) aliquid

4. 35. . . . þæt hē wāren tōdælende heora weoruldgood syndrigum mōnnum, swā āghwylcum þearf wæs. B. H. 66.
7. 56 (Vulg. 55). Geseah hē heofenas opene, geseah hē Godes wuldur, ōnd þone Hælend standende Godes on þā swiðran. B. H. 444.
13. 48. Swā mōnige swā fortēode wāron tō ēcum life. B. H. 138.
17. 31. Ōnd wāre tōweard tō dēmanne eorðan ymbhwyrft on rihtwīsnesse. B. H. 224.

ROMANS.

7. 23. Ic gesēo ððere ā in mīnum leomum wiðfeohende þære ā mīnes moodes, ōnd gehæftedne mec is lādende in synne ā, sēo is in mīnum leomum. B. H. 88.
10. 2. Hī hæfdon Godes ęllnunge, ac nales æfter wīsdōme. B. H. 472.

1 CORINTHIANS.

5. 1. . . . swā þæt hē ēode tō his fæder wīfe. B. H. 110.
7. 2, 9. Sē ðe hine āhabban ne mæg, hæbbe his wiif. B. H. 82.
7. 6. Ðis ic cweðo æfter forgifnesse, nales æfter bebodo. B. H. 82.

2 CORINTHIANS.

4. 4. . . . þætte God þā mood þara ungelēafsumra āblānde, þy-læs him scīne sēo onlihtnes Crīstes godspelles ōnd his wuldres. B. H. 122.

suum esse dicebat, sed erant illis
(*Bede eis*) omnia communia.

4. 35. . . . Dividebatur autem (*Bede om. autem*) singulis, prout cuique opus erat.

7. 55. . . . Vidit gloriam Dei, et Iesum stantem a dextris Dei. . . . Video (*Bede vidit*) coelos apertos. . . .

13. 48. . . . Quotquot erant praeordinati ad vitam aeternam.

17. 31. . . . Iudicaturus est (*Bede esset*) orbem in aequitate. . . .

ROMANS.

7. 23. Video autem (*Bede om. autem*) aliam legem in membris meis repugnantem legi mentis meae, et captivantem me (*Bede captivum me ducentem*) in lege pec-

cati, quae est in membris meis.

10. 2. . . . Aemulationem Dei habent (*Bede habebant*), sed non secundum scientiam.

1 CORINTHIANS.

5. 1. . . . Ita ut uxorem patris sui aliquis habeat (*Bede Ita ut uxorem patris haberet*).

7. 2, 9. . . . Unusquisque suam uxorem habeat. . . . Quod si non se continent, nubant. . . . (*Bede Qui se continere non potest, habeat uxorem suam*).

7. 6. Hoc autem dico secundum indulgentiam, non secundum imperium.

2 CORINTHIANS.

4. 4. . . . Deus huius saeculi (*Bede saeculi huius*) excaecavit mentes

TITUS.

1. 15. Eall bið clāne clānum; þæm besmitenum ƿnd ungelēafsumum nōht bið clāne. . . . Forðon bismiten syndon ge heora mōd ge ingewitnis. B. H. 80.

2 PETER.

2. 22. *See* B. H. 110.

infidelium, ut non fulgeat illis
(*Bede* ne eis fulgeret) illuminatio
evangelii gloriæ Christi. . . .

inquinatis autem et infidelibus
nihil est mundum, sed inquinatae
sunt eorum et mens et conscientia
(*Bede* coinquinata sunt enim et
mens eorum et conscientia).

TITUS.

1. 15. Omnia munda mundis; co-

KING ALFRED'S VERSION
OF
OROSIUS' HISTORY

GENESIS.

19. 24; 37. 3; 44. 47, 54. *See* Oros. 32.

37. *See* Oros. 34.

EXODUS.

1. 8, 11 ff.; 12. 31. *See* Oros. 34.

7. 20; 8. 3, 6, 17; 11. 10; 12. 51. *See* Oros. 36.

8. 24; 9. 3, 6, 10, 23-25; 10. 13, 15, 21, 22; 12. 29, 33, 37; 14. 5,
6 ff., 22, 28. *See* Oros. 38.

ÆLFRIC'S HOMILIES

GENESIS.

1. 3. Hē cwæð: Geweorðe leoht. And ðærrihte wæs leoht geworden. *Æ. H. i. 14.*
1. 26. Hē cwæð: Uton gewyrcean mannan tō ūre anlicnyse. *Æ. H. i. 16.*
 || Hē cwæð: Uton gewyrcean mannan tō ūre gelicnyse. *Æ. H. i. 288.*
1. 27. And hē worhte ðā Adam tō his anlicnyse. *Æ. H. i. 288; cf. ii. 324.*
1. 31. And hē behēold þā ealle his weorc ðe hē geworhte, and hī wæron ealle swiðe gōde. *Æ. H. i. 14.*
2. 2, 3. And on ðām seofodan dæge hē geændode his weorc, and geswāc ðā. And gehālgode þone seofodan dæg, forðanðe hē on ðām dæge his weorc geændode. *Æ. H. i. 14.*
 || Þā gerešte hē hine, and ðone dæg gehālgode. *Æ. H. ii. 206.*
2. 7. And God þā geworhte ænne mannan of lāme, and him onāblēow gāst, and hine geliffæste, and hē wearð ðā mann gesceapen on sāwle and on lichaman. *Æ. H. i. 12.*
 || And hē worhte ðā þone man mid his handum, and him onāblēow sāwle. *Æ. H. i. 16; cf. i. 20.*

GENESIS.

1. 3. Dixitque Deus: Fiat lux. Et facta est lux.
1. 26. Et ait: Faciamus hominem ad imaginem et similitudinem nostram. . . .
1. 27. Et creavit Deus hominem ad imaginem suam. . . .
1. 31. Veditque Deus cuncta quae fecerat, et erant valde bona. . . .
2. 2, 3. Complevitque Deus die septimo opus suum quod fecerat, et requievit die septimo ab universo opere quod patrarat. Et benedixit diei septimo, et sanctificavit illum, quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret.
2. 7. Formavit igitur Dominus Deus hominem de limo terrae, et inspiravit in faciem eius spiraculum vitae, et factus est homo in animam viventem.

2. 15-17. God þā hine gebrōhte on neorxnawange, and hine þær gelōgode, and him tō cwæð: Ealra þæra þinga þe on neorxnawange sindon þū mōst brūcan, and hī ealle bēoð þe betæhte, būton ānum trēowe þe stęnt on middan neorxnawange; ne hrepa þū þæs trēowes wæstm, forþanðe þū bist deaðlic, gif þū þæs trēowes wæstm geetst. *Æ. H. i. 12, 14.*
2. 18. Þā cwæð God: Nis nā gedafenlic þæt þes man āna bēo, and næbbe nænne fultum; ac uton gewyrcean him gemacan, him tō fultume and tō frōfre. *Æ. H. i. 14.*
2. 19. And þā wæs Adam swā wīs þæt God gelædde tō him nȳtenu, and deorcynn, and fugelcynn, ðā-ðā hē hī gesceapene hæfde, and Adam him eallum naman gescēop; and swā-swā hē hī þā genamode, swā hī sindon gehātene. *Æ. H. i. 14.*
2. 21-23. And God þā geswefode pone Adam, and þā-þā hē slēp ðā genam hē ān rib of his sidan. And geworhte of ðām ribbe ænne wifman, and āxode Adam hū hēo hātan sceolde. Þā cwæð Adam: Hēo is bān of mīnum bānum, and flāsc of mīnum flāsce; bēo hire nama Virago, þæt is, fāmne, forðanðe hēo is of hire were genumen. *Æ. H. i. 14; cf. ii. 8, 58, 260.*
2. 25. And hī wæron ðā nacode. *Æ. H. i. 18.*
3. 1-5. Hē cōm ðā on næddran hiwe tō þām twām mannum, ærest tō ðām wīfe, and hire tō cwæð: Hwī forbēad God ēow þæs trēowes wæstm, ðe stęnt on middan neorxnawange? Þā cwæð þæt wif: God ūs forbēad þæs trēowes wæstm, and cwæð þæt wē sceoldon deaðe sweltan, gif wē his onbyrigdon. Ðā
2. 15-17. Tulit ergo Dominus Deus hominem, et posuit eum in paradiso voluptatis, . . . praecepitque ei dicens: Ex omni ligno paradisi comede; de ligno autem scientiae boni et mali ne comedas; in quocumque enim die comederis ex eo, morte morieris.
2. 18. Dixit quoque Dominus Deus: Non est bonum esse hominem solum; faciamus ei adiutorium simile sibi.
2. 19. Formatis igitur Dominus Deus de humo cunctis animantibus terrae, et universis volatilibus coeli, adduxit ea ad Adam, ut videret quid vocaret ea; omne enim quod vocavit Adam animae viventis, ipsum est nomen eius.
2. 21-23. Immisit ergo Dominus Deus soporem in Adam; cumque obdormisset, tulit unam de costis eius. . . . Et aedificavit Dominus Deus costam quam tulerat de Adam in mulierem, et adduxit eam ad Adam. Dixitque Adam: Hoc nunc os ex ossibus meis, et caro de carne mea; haec vocabitur Virago, quoniam de viro sumpta est.
2. 25. Erat autem uterque nudus. . . .
3. 1-5. Sed et serpens erat callidior cunctis animantibus terrae quae fecerat Dominus Deus. Qui dixit

cwæð se deofol : Nis hit nā swā ðū segst, ac God wāt genōh geare, gif gē of ðām trēowe geetað, þonne beoð eowere eagan geopenode, and gē magon gesēon and tōcnāwan ægðer ge gōd ge yfel, and gē beoð englum gelice. *Æ. H. i. 16, 18.*

|| Swā mære gē beoð swā-swā englas, gif gē of þām trēowe etað, ... and gē habbað gescēad ægðer ge gōdes ge yfeles. *Æ. H. i. 176.*

3. 6. Wearð þeah þæt wif forspanen þurh ðæs deofles lāre ; and genam of ðæs trēowes wæstme, and geæt, and sealde hire were, and hē geæt. *Æ. H. i. 18 ; cf. ii. 220, 240, 330.*

3. 17, 18. And cwæð : Forðanðe ðū wære gehýrsum ðines wifes wordum, and mīn bebod forsāwe, þū scealt mid earfoðnyssum þē mētes tilian. And sēo eorðe, þe is āwyriged on þīnum weorce, sylð þē ðornas and brēmbas. *Æ. H. i. 18.*

|| ðornas and brēmēlas þē sceolon wexan, forðanðe ðū wære þīnum wife gehýrsum swiðor þonne mē, mihtigum Drihtne. *Æ. H. ii. 254.*

|| Sēo eorðe, þe is āwyriged on ðīnum weorce, āgifð þē ðornas and brēmēlas. *Æ. H. ii. 406.*

3. 19. Þū eart of eorðan genumen, and þū āwēnst tō eorðan. Þū eart dūst, and ðū āwēntst tō dūste. *Æ. H. i. 18.*

|| Þū eart eorðe, and þū gewēnst tō eorðan. Ðū eart dūst, and þū gewēnst tō dūste. *Æ. H. i. 300.*

3. 20. Ða sette Adam eft hire oðerne naman, Æua, þæt is, lif ; forðanðe hēo is ealra lybbendra mōdor. *Æ. H. i. 14.*

ad mulierem : Cur praecepit vobis Deus ut non comederetis de omni ligno paradisi ? Cui respondit mulier : De fructu lignorum quae sunt in paradiso vescimur ; de fructu vero ligni quod est in medio paradisi praecepit nobis Deus ne comederemus, et ne tangeremus illud, ne forte moriamur. Dixit autem serpens ad mulierem : Nequaquam morte moriemini. Scit enim Deus quod in quocumque die comederitis ex eo, aperientur oculi vestri, et eritis sicut dii, scientes bonum et malum.

3. 6. Vidit igitur mulier quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque de-

lectabile ; et tulit de fructu illius, et comedit, deditque viro suo, qui comedit.

3. 17, 18. Adae vero dixit : Quia audisti vocem uxoris tuae, et comedisti de ligno ex quo praeceperam tibi ne comederes, maledicta terra in opere tuo ; in laboribus comedes ex ea cunctis diebus vitae tuae. Spinās et tribulos germinabit tibi, et comedes herbam terrae.

3. 19. . . . Pulvis es, et in pulverem reverteris.

3. 20. Et vocavit Adam nomen uxoris suae Heva, eo quod mater esset cunctorum viventium.

3. 21. God him worhte ðā rēaf of fellum, and hī wæron mid þām fellum gescrȳdde. *Æ. H. i. 18.*
3. 24. And adræfde hī bütū of neorxnawange. *Æ. H. i. 18.*
4. 8. *See* *Æ. H. ii. 58.*
5. 4, 5. And hē and his wif ðā bearn gestrȳndon, ægðer 'ge suna ge dohtra. And hē leofode nigon hund gēara and þrittig gēara, and siððan swealt. *Æ. H. i. 20.*
5. 24. *See* *Æ. H. i. 308.*
6. 14, 15. Wyrc þē nū ænne arc, þrēo hund fæðma lang, and fiftig fæðma wīd, and þritig fæðma hēah; gehræf hit eall, and geclām ealle þā sēamas mid tyrwan¹. *Æ. H. i. 20.*
6. 17, 18. Ic wille sēndan flōd ofer ealne middangeard. . . . Ic wylle fordōn eal mancynn mid wætere for heora synnum; ac ic wylle gehealdan þē ænne, and þīn wif, and þīne þrȳ suna, Sem, and Cham, and Iafeth, and heora þrēo wif². *Æ. H. i. 20.*
6. 19. Ic gegaderige in tō þē of deorcynne and of fugelcynne symble gemacan, þæt hī eft tō fōstre bēon. *Æ. H. i. 20; cf. i. 536.*
7. 1. Forðanþe ðū eart rihtwis, and mē gecwēme, . . . gā inn syððan mid þīnum hīwum. *Æ. H. i. 20.*
7. 11, 12. God . . . āsēnde rēn of heofonum fēowertig daga tōgædere, and geopenode þær togānes ealle wyllspringas and wæterþēotan of þære micclan nīwelnyse. *Æ. H. i. 22.*

3. 21. Fecit quoque Dominus Deus Adae et uxori eius tunicas pelliceas, et induit eos.
3. 24. Eiecitque Adam. . . .
5. 4, 5. . . . Genuitque filios et filias. Et factum est omne tempus quod vixit Adam anni nongenti triginta, et mortuus est.
6. 14, 15. Fac tibi arcam, . . . et bitumine linies intrinsecus et extrinsecus. . . . Trecentorum cubitorum erit longitudo arcae, quinquaginta cubitorum latitudo, et triginta cubitorum altitudo illius.
6. 17, 18. Ecce ego adducam aquas diluvii super terram, ut interfici-

ciam omnem carnem, in qua spiritus vitae est subter coelum; universa quae in terra sunt consumuntur. Ponamque foedus meum tecum; et ingredieris arcam tu, et filii tui, uxor tua, et uxores filiorum tuorum, tecum.

6. 19. Et ex cunctis animantibus universae carnis bina induces in arcam, ut vivant tecum, masculini sexus et feminini.

7. 1. . . . Ingredere tu, et omnis domus tua, in arcam; te enim vidi iustum coram me in generatione hac.

7. 11, 12. . . . Rupti sunt omnes

¹ Ælfric has inverted the order of these passages; they are here somewhat disjoined, and rearranged in the Biblical order.

² From Gen. 7. 13, 'Sem, et Cham, et Iapheth, . . . et tres uxores filiorum.'

7. 13. *See* Gen. 6. 17, 18, note.
7. 16, 17. God beleac hī bynnan þām arce. . . . Ðæt flōd wēox ǣ and ābær up þone arc, and hit oferstāh ealle dūna. *Æ. H. i. 22.*
7. 21. *See* *Æ. H. i. 22.*
8. 13. *See* *Æ. H. ii. 58*; cf. Gen. 7. 11, 12.
9. 11, 14, 15. Ic wylle settan mīn wēdd betwux mē and ēow tō þisum behāte: þæt is, þonne ic ofertēo heofenas mid wolenum, þonne bið ætēowod mīn rēnboga betwux þām wolenum, þonne beo ic gemyndig mīnes wēddes, þæt ic nelle heononforð mancynn mid wātere ādrēncan. *Æ. H. i. 22.*
9. 18. *See* *Æ. H. i. 20.*
9. 29. Noe leofode on eallum his life, ær þām flōde and æfter þām flōde, nigon hund gēara and fiftig gēara; and hē þā forðferde. *Æ. H. i. 22.*
10. 21, 22, 24. *See* *Æ. H. i. 24.*
11. 1. Þā wæs ān gereord on eallum mancynne. *Æ. H. i. 318*; cf. *i. 22.*
 ‖ Eal middaneard hæfde āne spræce. *Æ. H. ii. 472.*
11. 4. Ðā cwædon hī betwux him þæt hī woldon wyrcean āne burh, and ænne stýpel binnon þære byrig, swā hēahne þæt his hrōf āstige up tō heofenum. *Æ. H. i. 22.*
 ‖ Hit getimode æfter Noes flōde, þæt entas woldon āræran āne burh, and ænne stýpel swā hēahne þæt his hrōf āstige oð heofon. *Æ. H. i. 318*; cf. *ii. 198.*
 ‖ Mēn woldon him āræran swā hēahne stýpel þæt his hrōf āstige tō heofenum. *Æ. H. ii. 472.*

fontes abyssi magnae, et cataractae coeli apertae sunt, et facta est pluvia super terram quadraginta diebus et quadraginta noctibus.

7. 16, 17. . . . Inclusit eum Dominus deforis. Factumque est diluvium quadraginta diebus super terram, et multiplicatae sunt aquae, et elevaverunt arcam in sublime a terra.
9. 11, 14, 15. Statuam pactum meum vobiscum, et nequaquam ultra interficietur omnis caro aquis diluvii, neque erit deinceps diluvium dissipans terram. . . . Cumque ob-

duxero nubibus coelum, apparebit arcus meus in nubibus, et recordabor foederis mei vobiscum, et cum omni anima vivente quae carnem vegetat, et non erunt ultra aquae diluvii ad delendum universam carnem.

9. 29. Et impleti sunt omnes dies eius nongentorum quinquaginta annorum; et mortuus est.
11. 1. Erat autem terra labii unius, et sermonum eorumdem.
11. 4. Et dixerunt: Venite, faciamus nobis civitatem et turrim, cuius culmen pertingat ad coelum. . . .

11. 7, 8. Ðā cōm God þārtō, þā-ðā hī swiðost worhton, and sealde ælcum mēnn, þe ðær wæs, synderlice spræce. Þā wæron þær swā fela gereord swā ðær manna wæron; and heora nān nyste hwæt oðer cwæð. And hī ðā geswicon þære getimbrunge, and tōferdon geond ealne middangeard. *Æ. H. i. 22.*

|| God ēac forðī hī tōstēnecete, swā þæt hē forgeaf ælcum ðæra wyrhtena selcūð gereord, and heora nān ne cūðe oðres spræce tōcnāwan. Hī ðā geswicon ðære getimbrunge, and tōferdon geond ealne middangeard. *Æ. H. i. 318.*

|| Ac se Ælmihtiga tōwearp heora anginn, swā þæt hē forgeaf ælcum ðæra wyrhtena synderlic gereord, and heora nān nyste hwæt oðer gecwæð. *Æ. H. ii. 472.*

11. 10-17. *See Æ. H. i. 24.*

12. 3. *See Gen. 26. 4.*

15. 13, 14, 16. Þā cwæð se Ælmihtiga God tō Abrahame: Wite ðū þæt ðīn cynn sceal ælðeodig wunian on oðrum earde fēower hund gēara, and hī hī on ðeowte gebringað, and micclum swēncað. Sōðlice ic dēme ðām folce; and ðīn mægð siððan mid micclum æhtum of ðām lande færð, and on ðām feorðan enēowe hī gecyrrað hider ongēan. *Æ. H. ii. 190.*

17. 1, 2. God . . . him tō cwæð: Ic eom Ælmihtig Drihten; gang beforan mē, and bēo fulfrēmed. And ic sette mīn wēð betwux mē and ðē, and ic ðē þearle gemenigfylde. *Æ. H. i. 90.*

17. 3. Abraham hine āstrehte eallum limum tō eorðan. *Æ. H. i. 90.*

17. 5. Ne bēo ðū gecīged heononforð Abram, ac Abraham, forðan- þe ic gesette ðē manegra pēoda fæder. *Æ. H. i. 92.*

11. 7, 8. Venite igitur, descendamus, et confundamus ibi linguam eorum, ut non audiat unusquisque vocem proximi sui. Atque ita divisit eos Dominus ex illo loco in universas terras, et cessaverunt aedificare civitatem.

15. 13, 14, 16. Dictumque est ad eum: Scito praeoscens quod peregrinum futurum sit semen tuum in terra non sua, et subicient eos servituti, et affligent quadringentis annis. Verumtamen gentem cui servituri sunt ego iudicabo; et post haec egredientur cum

magna substantia. . . . Generatione autem quarta revertentur hic. . . .

17. 1, 2. . . . Dixitque ad eum: Ego Deus omnipotens; ambula coram me, et esto perfectus. Ponamque foedus meum inter me et te, et multiplicabo te vehementer nimis.

17. 3. Cecidit Abram pronus in faciem.

17. 5. Nec ultra vocabitur nomen tuum Abram, sed appellaberis Abraham, quia patrem multarum gentium constitui te.

17. 6, 7. Cyningas āspringað of ðē. And ic sette mīn wēd betwux mē and ðē, and þīnum ofspringe æfter ðē, þæt ic bēo ðīn God and ðīnes ofspringes. *Æ. H. i. 90.*
17. 9, 10, 12. Heald þū mīn wēd, and þīn ofspring æfter ðē on heora mægðum. Dis is mīn wēd þæt gē healdan sceolon betwux mē and ēow, þæt æle hysecild on ēowrum cynrene bēo ymsniden; þæt tæcn sý betwux mē and ēow. Æle hysecild, þonne hit eahta nihta eald bið, sý ymsniden, ægðer ge æpelboren ge þēowetling. *Æ. H. i. 90, 92.*
17. 14. Swā hwylic hysecild swā ne bið ymsniden on þām fylmene his flāscses his sāwul losað, forðanþe hē āydlode mīn wēd. *Æ. H. i. 94.*
 || And sē ðe þis forgæið his sāwul losað, forðanþe hē mīn wēd āydlode. *Æ. H. i. 92.*
17. 15, 16. Ne ðīn wif ne bēo gehāten Sarai, ac bēo gehāten Sarra; and ic hī geblētsige, and of hire ic ðē sylle sunu. *Æ. H. i. 92.*
17. 17. *See Æ. H. i. 92.*
17. 19, 22, 26, 27. (Of hire ic ðē sylle sunu,) pone ðū gecigest Isaac; and ic sette mīn wēd tō him and tō his ofspringe on ēcere fæstnunge. And æfter ðære sprāce se Ælmihtiga upgewēnde. On þām ylcan dæge wæs Abraham ymsniden, and eal his hýred. *Æ. H. i. 92; cf. i. 90.*

17. 6, 7. . . . Regesque ex te egredientur. Et statuam pactum meum inter me et te, et inter semen tuum post te in generationibus suis, foedere sempiterno; ut sim Deus tuus, et seminis tui post te.
17. 9, 10, 12. . . . Et tu ergo custodies pactum meum, et semen tuum post te in generationibus suis. Hoc est pactum meum quod observabitis inter me et vos: . . . Circumcidetur ex vobis omne masculinum. . . . Infans octo dierum circumcidetur in vobis, omne masculinum in generationibus vestris; tam vernaculus quam emptitius circumcidetur, et quicumque non fuerit de stirpe vestra.
17. 14. Masculus, cuius praeputii
- caro circumcisa non fuerit, deletur anima illa de populo suo, quia pactum meum irritum fecit.
17. 15, 16. . . . Sarai uxorem tuam non vocabis Sarai, sed Saram. Et benedicam ei, et ex illa dabo tibi filium. . . .
17. 19, 22, 26, 27. . . . Sara uxor tua pariet tibi filium, vocabisque nomen eius Isaac; et constituam pactum meum illi in foedus sempiternum, et semini eius post eum. . . . Cumque finitus esset sermo loquentis cum eo, ascendit Deus ab Abraham. . . . Eadem die circumcisis est Abraham; . . . et omnes viri domus illius . . . pariter circumcisi sunt.

18. 2. *See* Æ. H. ii. 234.

18. 18. *See* Gen. 26. 4.

19. 1. *See* Æ. H. i. 38.

19. 24, 25. *See* Æ. H. i. 246.

21. 4. And syððan his sunu Isaac, on ðām eahtoðan dæge his æcennednysse. Æ. H. i. 92.

22. 2, 3. *See* Æ. H. ii. 60.

22. 4-13, 15-18. Efne, ðā-ðā hē ðære dūne genēalæhte, þā cwæð hē tō his enihtum: Andbīdiað hēr; ic and þis cild willað ūs gebiddan æt þære stōwe þe ūs God geswutelode. Isaac þā bær wudu tō forbærnenne ðā offrunge, and Abraham hæfde him on handa fȳr and swurd. Isaac ðā befrān ðone fæder, and cwæð: Efne, hēr is fȳr and wudu, mīn fæder; hwær is sēo offrung? Abraham andwyrde: Mīn bearn, God forescēawað him sylfum þære onsægednysse offrunge. Hwæt, ðā Abraham, ðā-ðā hī tō ðære stōwe cōmon, geband his lēofan sunu, and his swurd ātēah, þæt hē hine Gode geoffrode. Efne, ðā Godes engel clypode of heofonum, and mid hluddre stemne cwæð: Abraham, ne āstreçe ðū ðīne hand bufon ðām cilde, nē him nāne dare ne gedō; nū ic onenēow þæt ðū God ondrædst, and þū ne ārodest þīnum ācennedan suna for his hāse. Þā beseah Abraham underbæc, and ðær stōd ān ramm betwux þām brēmelum, getīged be ðām hornum; hē ðā genam ðone ramm, and Gode geoffrode for ðām cilde. Æfter ðisum clypode eft Godes engel of heofonum tō Abrahame, þus cweðende: God cwæð: Ic swōr þurh mē sylfne, forðanðe þū þās dæde dydest, and ðinum ācennedan bearne ne ārodest, ic geblētsige ðē, and þīnne ofspring ic gemenigfylde swā-swā steorran on heofenan, and swā-swā sandcēosol on sēlicum strande. Þīn sād sōðlice geāgnað his feonda gatu, and on ðinum sāde bēoð geblētsode ealle eorðlice mægða, forðanðe ðū gehȳrsumedest mīnre stemne. Æ. H. ii. 60, 62; cf. Gen. 26. 4.

21. 4. Et circumcidit eum octavo die....

22. 4-13, 15-18. Die autem tertio, elevatis oculis, vidit locum procul, dixitque ad pueros suos: Expectate hic cum asino; ego et puer illuc usque properantes, postquam adoraverimus revertemur ad vos.

Tulit quoque ligna holocausti, et imposuit super Isaac filium suum; ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo: Pater mi, ... ecce, ... ignis et ligna; ubi est victima holocausti? Dixit autem Abraham:

24. 1-4. Ðā-ðā hē ealdode, and his sunu wifian sceolde, þā clypode hē his yldestan cniht him tō, and hēt hine sættan his hand under his ðeoð, and swerian ðurh ðone heofonlican God þæt hē nāfre geðafode þæt his sunu Isaac on hāðenre mægðe wifian sceolde, ac of ðam geleaffullum folce þe Abraham on āfædd wæs. *Æ. H. ii. 234.*

|| Sēte ðine hand under mīnum ðeo. . . . Swēra ðurh ðone heofenlican God. *Æ. H. ii. 236.*

25. 24-26. *See* *Æ. H. i. 110 ; ii. 190.*

26. 4. . . . þæt on his cynne sceolde bēon eal mancynn geblēt-sod. *Æ. H. ii. 12.*

35. 22. *See* *Æ. H. ii. 190.*

41. 49. On ðām ānum wæs corn . . . swā fela swā bið sandcēosol on sǣ. *Æ. H. ii. 190.*

41. 54. *See* *Æ. H. ii. 190.*

46. 46. *See* *Æ. H. ii. 190.*

47. 27. *See* *Æ. H. ii. 190.*

Deus providebit sibi victimam holocausti, fili mi. Pergebant ergo pariter, et venerunt ad locum quem ostenderat ei Deus, in quo aedificavit altare, et desuper ligna composuit; cumque alligasset Isaac filium suum. . . . Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce angelus Domini de coelo clamavit, dicens: Abraham, Abraham, . . . non extendas manum tuam super puerum, neque facias illi quidquam; nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres haerentem cornibus, quem assumens obtulit holocaustum pro filio. . . . Vocavit autem angelus Domini Abraham secundo de coelo, dicens: Per memetipsum iuravi, dicit Dominus, quia fecisti hanc rem, et non pepercisti filio tuo unigenito propter me, benedicam

tibi, et multiplicabo semen tuum sicut stellas coeli, et velut arenam quae est in littore maris. Possidebit semen tuum portas inimicorum suorum, et benedicentur in semine tuo omnes gentes terrae, quia obedisti voci meae.

24. 1-4. Erat autem Abraham senex dierumque multorum. . . . Dixitque ad servum seniore domus suae, qui praeerat omnibus quae habebat: Pone manum tuam subter femur meum, ut adiurem te per Dominum, Deum coeli et terrae, ut non accipias uxorem filio meo de filiabus Chananaeorum inter quos habito, sed ad terram et cognitionem meam proficiscaris, et inde accipias uxorem filio meo Isaac.

26. 4. . . . Benedicentur in semine tuo omnes gentes terrae.

41. 49. Tantaque fuit abundantia tritici, ut arenae maris coaequaretur. . . .

49. 10. . . . þæt ne sceolde āteorian þæt Iudeisce cynecynn, oþ-þæt Crīst sylf cōme. Æ. H. i. 82.

EXODUS.

1. 5. See Æ. H. ii. 190.
3. 7, 8. Tō ðām Moyse spræc se Ælmihtiga God þisum wordum : Ic geseah mīnes folces geswinc on Egypta lande, and heora hrēam ic gehyrde, and ic niðerastāh þæt ic hī āhrēdde of Egyptiscra manna handum ; and ic hī gelāde of ðām earde tō gōdan lande and brāðum, þæt ðe flēowð mid meolce and mid hunige. Æ. H. ii. 192.
3. 10. Far to ðām cyninge Pharaο, and beod him þæt hē mīn fole forlāte of his lēode faran. Æ. H. ii. 192.
3. 14. . . . swā-swā hē sylf cwæð tō Moysen : IC EOM SE ÐE EOM, and sege Israhela bearnum : SĒ ÐE IS sende mē tō ēow. Æ. H. ii. 236.
4. 25. See Æ. H. i. 92.
5. 1, 2. Moyses ðā and his brōðor Aaron ferdon tō Pharaο mid ārende þæs Ælmihtigan Godes, and cwædon : þus cwyrð Drihten Israhela God : Forlæt mīn fole, þæt hit mē lāc offrige on wēstene, swā ic him gewissige. Pharaο him andwyrde : Hwæt is se Drihten, þæt ic his stemne gehýran sceole, and Israhel forlātan ? Nāt ic ðone Drihten, and ic Israhel ne forlāte. Æ. H. ii. 192.
7. 1. . . . Cwæð se Ælmihtiga tō Moysen : Ic ðe gesette þæt þū wære Pharaones god. Æ. H. i. 346.

49. 10. Nōn auferetur sceptrum de Iuda, et dux de femore eius, donec veniat qui mittendus est, et ipse erit expectatio gentium.
3. 14. Dixit Deus ad Moysen : EGO SUM QUI SUM. Ait : Sic dices filiis Israel : QUI EST misit me ad vos.

EXODUS.

3. 7, 8. Cui ait Dominus : Vidi afflictionem populi mei in Aegypto, et clamorem eius audiui. . . . Descendi ut liberem eum de manibus Aegyptiorum ; et educam de terra illa in terram bonam et spatiosam, in terram quae fluit lacte et melle. . . .
3. 10. Sed veni, et mittam te ad Pharaonem, ut educas populum meum, filios Israel, de Aegypto.
5. 1, 2. Post haec ingressi sunt Moyses et Aaron, et dixerunt Pharaoni : Haec dicit Dominus Deus Israel : Dimitte populum meum, ut sacrificet mihi in deserto. At ille respondit : Quis est Dominus, ut audiam vocem eius, et dimittam Israel ? Nescio Dominum, et Israel non dimittam.
7. 1. Dixitque Dominus ad Moysen : Ecce constitui te deum Pharaonis. . . .

7. 20. *See* Æ. H. ii. 192.
8. 6, 17, 24. *See* Æ. H. ii. 192.
9. 6. Þæt fīfte wīte wæs cwealm on heora orfe, swā þæt on ðām lande fornēan nān orf ne belāf, būton Israheles þe ansund gestōd. Æ. H. ii. 192.
9. 10. Þæt sixte wīte wæs, þæt mislice geswel and blādran āsprungon on heora lichaman on eallum his folce. Æ. H. ii. 192.
9. 23, 25. Þæt sefoðe wīte wæs, þæt swā micel ðunor and hagol becōm on ðām lēodscipe, þæt ælc ðing wæs ādȳd þæt ūte wearð gemet, and ælc trēow on ðām earde tōbærst. Æ. H. ii. 192.
10. 14. Þæt eahtoðe wīte wæs, þæt gærstapan oferēodon eall þæt land swilce swā nāfre ārðan nāron, nē eft nāfre ne gewurðað. Æ. H. ii. 192.
10. 15. And hī forgnōgon swā-hwæt-swā se hagol belāfde, oððe on trēowum oððe on oðrum wæstmum. Æ. H. ii. 194.
10. 22, 23. Þæt nigoðe wīte wæs, þæt becōmon ðicce ðeostru and egeslice ofer eallum Egypta lande, swā þæt heora nān binnon ðrim dagum oðerne ne geseah, nē hī of ðære stōwe styrian ne mihton, and on Israhela ðeode wāron gewunelice dagas. Æ. H. ii. 194.
12. 2. Þes mōnað is mōnða anginn, and hē bið fyrrest on gēares mōnðum. Æ. H. i. 98.
12. 2, 5. *See* Æ. H. i. 310.
12. 3, 5 ff. God sette on ðære ealdan æ, and hēt niman ānes gēares
9. 6. . . . Mortuaque sunt omnia animantia Aegyptiorum; de animalibus vero filiorum Israel nihil omnino periit.
9. 10. . . . Factaque sunt ulcera vesicarum turgentium in hominibus. . . .
9. 23, 25. . . . Dominus dedit tonitrua et grandinem, . . . pluitque Dominus grandinem super terram Aegypti. . . . Et percussit grando in omni terra Aegypti cuncta quae fuerunt in agris, ab homine usque ad iumentum; cunctamque herbam agri percussit grando, et omne lignum regionis confregit.
10. 14. Quae [locustae] ascenderunt
- super universam terram Aegypti, . . . quales ante illud tempus non fuerant, nec postea futurae sunt.
10. 15. . . . Devorata est igitur herba terrae, et quidquid pomorum in arboribus fuit, quae grando dimiserat. . . .
10. 22, 23. . . . Factae sunt tenebrae horribiles in universa terra Aegypti tribus diebus. Nemo vidit fratrem suum, nec movit se de loco in quo erat; ubicumque autem habitabant filii Israel lux erat.
12. 2. Mensis iste vobis principium mensium; primus erit in mensibus anni.
12. 3, 5 ff. . . . Tollat unusquisque

lamb æt ælcum hīwīse, and snīðan on Eastertīde, and wyrcean mid þæs lambes blōde rōdetācn on heora gedrym and on oferslēgum, and brædan þæt lamb, and hit swā ðiegan; gif ðær hwæt lāfde, forbærnan. *Æ. H. ii. 40.*

12. 7-11. Se Ælmihtiga God bebēad Moysen . . . þæt hē sceolde bebēodan Israhela folce þæt hī . . . sceoldon . . . wyrcean rōdetācn on heora gedrym and oferslēgum mid ðæs lambes blōde, etan siððan ðæs lambes flāsc gebræd, and ðeorfe hlāfas mid feldlicere lactucan. God cwæð tō Moysen: Ne ete gē of ðām lambe nān ðing hrēaw, nē on wātere gesoden, ac gebræd tō fyre. Etað þæt heafod, and ðā fēt, and þæt innewealde, nē his nān ðing ne belife oð merigen; gif ðær hwæt tō lāfe sý, forbærnað þæt. Dicgað hit on ðās wīson: Begyrdað ēowere lēndenu, and beoð gescēode, habbað ēow stæf on handa, and etað ārdlice; þeos tīd is Godes færeld. *Æ. H. ii. 264; cf. i. 310, ii. 266.*

|| Israhel ðigde þæs lambes flāsc . . . mid þeorfum hlāfum and feldlicum lactucum. *Æ. H. ii. 278.*

|| Israhel sceolde etan þæs lambes heafod, and ðā fēt, and þæt innewerde, and þær nān ðing belīfan ne mōste ofer niht; gif þær hwæt belife, forbærnan þæt on fyre; and ne tōbræcon ðā bān¹. . . . Hī æton þæt lamb mid begyrdum lēndenum. . . . Hī wæron ēac gescēode. . . . Hī hæfdon him stæf on handa.

Æ. H. ii. 280.

|| . . . þæt hī sceoldon cāflice etan. . . . Ne mōston þæs lambes bān scēanan. *Æ. H. ii. 282.*

|| . . . þæt hī hit hrēaw ne æton, nē on wātere gesoden, ac gebræd tō fyre. *Æ. H. ii. 278.*

agnum per familias et domos suas. . . . Erit autem agnus . . . anniculus; . . . immolabitque eum. [See next paragraph.]

12. 7-11. Et sument de sanguine eius, ac ponent super utrumque postem et in superliminaribus domorum in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid,

nec coctum aqua, sed tantum assum igni. Caput cum pedibus eius et intestinis vorabitis, nec remanebit quidquam ex eo usque mane; si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: Renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter; est enim Phase (id est transitus) Domini.

¹ From Ex. 12. 46, 'nec os illius confringetis.'

12. 14, 15. þā cwæð God tō Moysen : Healdað þisne dæg on
 ēowerum gemynde, and frēolsiað hine mārlice on ēowerum
 cynrenum mid eum biggencge, and etað þeorfne hlāf symle
 seofon dagas æt ðissere frēolstide. *Æ. H. ii. 264.*
12. 27. *See* *Æ. H. ii. 282.*
12. 29, 30. þæt tēoðe wite wæs, þæt on ælcum huse ealre ðære
 ðeode, on ānre nihte, læg ān deað mann, and þæt wæs se frum-
 cenneda and se lēofosta þām hlāforde. *Æ. H. ii. 194 ; cf. i. 310.*
12. 37. Hī læddon þæt folc tō ðære Rēadan sē mid micelre fyrd-
 inge, þæt wāron six hund þūsenda wīgendra manna, būton
 wifum and cildum. *Æ. H. ii. 194 ; cf. i. 312.*
12. 46. *See* *Ex. 12. 7-11, note.*
13. 13. Gif hit þonne unclāene nȳten wære, þonne sceolde se
 hlāford hit æcwellan, oþþe syllan Gode oþer clāene nȳten.
Æ. H. i. 138.
13. 18. *See* *Æ. H. ii. 194.*
13. 21, 22. *See* *Æ. H. ii. 196, 200.*
14. 5-9. *See* *Æ. H. ii. 194.*
14. 15, 16. þā cwæð se Ælmihtiga tō Moysen : Astræce ðine hand
 ofer ðā sē, and tōdæl hī. *Æ. H. ii. 194.*
14. 21-23. And Moyses ðā slōh þære sē ofer mid his gyrde¹, and
 sēo sē tōeode on twā, and eal þæt Israhela folc eode ofer ðā sē
 be driūm grunde, and þæt wæter stōd him on twā healfa swilce
 oðer stānweall. Pharao ðā him filigde æt ðam hōn mid his
 gebeotlicum crætum and gilpicum riddum. *Æ. H. ii. 194 ; cf. ii. 264.*
 || God hī lædde ofer ðā Rēadan sē mid driūm fōtum. þā
 tēngde se Pharao æfter mid mycelre fyrde. *Æ. H. i. 312.*

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| <p>12. 14, 15. Habebitis autem hunc
 diem in monumentum, et cele-
 brabitis eam solemnem Domino
 in generationibus vestris cultu
 sempiterno. Septem diebus azyma
 comedetis. . . .</p> <p>12. 29, 30. Factum est autem in
 noctis medio, percussit Dominus
 omne primogenitum in terra
 Aegypti. . . . Neque enim erat
 domus in quia non iaceret mor-
 tuus.</p> <p>12. 37. Profectique sunt filii Israel</p> | <p>de Ramesse in Socoth, sexcenta
 fere millia peditum virorum, abs-
 que parvulis.</p> <p>13. 13. Primogenitum asini mutabis
 ove ; quod si non redemeris, in-
 terficiēs. . . .</p> <p>14. 15, 16. Dixitque Dominus ad
 Moysen : . . . Tu autem eleva
 virgam tuam, et extende manum
 tuam super mare, et divide illud.</p> <p>14. 21-23. Cumque extendisset
 Moyses manum super mare . . .
 Dominus . . . vertit in siccum ;</p> |
|---|---|

¹ Cf. *Ex. 14. 16.*

14. 26-29. Þā cwæð se Ælmihtiga God tō Moysen : Āstreçe ðīne hand ofer ðā sǣ, þæt þæt wæter gecyrre tō ðām Egiptiscum, ofer heora crætum and riddum. Moyses ðā āstrehte his hand ongēan ðære sǣ, and hēo oferarn Pharao, and ealle his crætu and riddan mid yðum oferwreah, swā þæt ðær næs furðon ān tō lāfe ealles ðæs heres þe him filigde. Israhela folc sōðlice ēode be ðām driūm grunde. *Æ. H. ii. 194 ; cf. i. 24, ii. 264.*

|| Ðā-ðā hē cōm on middan ðære sǣ, þā wæs þæt Godes folc upagān, and God ðā besencte ðone Pharao and eal his werod. *Æ. H. i. 312.*

16. 14 ff. *See Æ. H. ii. 194, 196.*

16. 35. *See Æ. H. i. 24, 76 ; ii. 264.*

17. 1-6. *See Æ. H. ii. 196, 264.*

19. 1, 2. *See Æ. H. ii. 196.*

19. 9. God cwæð tō Moysen þæt hē wolde cuman, and hine ætforan ðām folce gesprecan, þæt hī ðy lēaffulran wæron.

Æ. H. ii. 196.

19. 11. And hēt hī bēon gearowe on ðām ðriddan dæge. *Æ. H. ii. 196.*

19. 13. Bebeod ðām folce þæt heora nān ðām munte ne genēalæce ; swā-hwæt-swā hine hrēpað, oððe mann oþpe nȳten, hē ne leofað sōna. *Æ. H. ii. 196.*

19. 16, 18. Ðā . . . wearð Godes wuldor gesewen on ðām wēstene uppon ānum munte se is gehāten Synay, tō ðām āstāh se Ælmihtiga Scyppend, and efne ðā, þær begann tō brastligenne micel ðunor, and liget scēotan on ðæs folces gesihðe, and bȳman

divisaque est aqua. Et ingressi sunt filii Israel per medium sicci maris ; erat enim aqua quasi murus a dextra eorum et laeva. Persequentibus Aegypti ingressi sunt post eos, et omnis equitatus Pharaonis, currus eius et equites, per medium maris.

14. 26-29. Et ait Dominus ad Moysen : Extende manum tuam super mare, ut revertantur aquae ad Aegyptios, super currus et equites eorum. Cumque extendisset Moyses manum contra mare, . . . reversaeque sunt aquae, et operuerunt currus et equites cuncti exercitus Pharaonis, . . . nec unus

quidem superfuit ex eis. Filii autem Israel perrexerunt per medium sicci maris. . . .

19. 9. Ait ei Dominus : Iam nunc veniam ad te, . . . ut audiat me populus loquentem ad te, et credat tibi in perpetuum. . . .

19. 11. Et sint parati in diem tertium. . . .

19. 13. Manus non tanget eum, sed lapidibus opprimetur aut confodietur iaculis ; sive iumentum fuerit, sive homo, non vivet. . . .

19. 16, 18. . . . Ecce coeperunt audiri tonitrua, ac micare fulgura, et nubes densissima operire montem, clangorque buccinae vehementius

blēowan mid swiðlicum drēame; and micel wolen oferwreah ealne ðone munt. *Æ. H. ii. 196.*

|| Þā . . . wæs gesewen Godes wuldor uppon anre dūne þe is gehāten Synay. Þær cōm micel leoht, and egeslic swæg, and blāwende bȳman. *Æ. H. i. 312.*

|| On ðām munte Synay, þe se Ælmihtiga on becōm, wearð micel ðunor gehȳred and stemn, and liget gesewen, swā-swā seinende leohtfatu, and þær wæs bȳmena drēam hlūde swēgende, and eal se munt smocigende stōd. *Æ. H. ii. 202.*

19. 24. Clypode se Ælmihtiga Drihten Moysen him tō, and cwæð: *Āstih eft ādūne. . . . Āstih nū eft up tō mē, and Aaron samod.* *Æ. H. ii. 196.*

20. 7. Ne underfōh ðū ðīnes Drihtnes naman on ȳdelnysse. *Æ. H. ii. 198, 204.*

20. 8. Bēo ðū gemyndig þæt ðū ðone rēstendæg frēolsige. *Æ. H. ii. 198.*

|| Bēo ðū gemyndig þæt þū ðone rēstendæg gehālgige. *Æ. H. ii. 206.*

20. 11. On six dagum geworhte God ealle gesceafta, and geēndode hī on ðām seofōðan. *Æ. H. ii. 206.*

20. 12. Ārwurða ðīnne fæder and ðīne mōder, þæt ðū lang lif ofer eorðan wunie. *Æ. H. ii. 36.*

|| Ārwurða þīnne fæder and þīne mōder. *Æ. H. i. 442; cf. ii. 198, 208.*

|| Ārwurða ðīnne fæder and eac þīne mōder. *Æ. H. ii. 324.*

20. 13. Ne ofslih ðū mannan. *Æ. H. ii. 198.*

|| Ne ofslih ðū mann. *Æ. H. ii. 208.*

20. 14. Ne hām ðū unrihtlice. *Æ. H. ii. 198.*

|| Ne unrihtthām ðū. *Æ. H. ii. 208.*

20. 15. Ne stala ðū. *Æ. H. ii. 198, 208.*

perstrepebat. . . . Totus autem mons Sinai fumabat, eo quod descendisset Dominus super eum. . . .

19. 24. Cui ait Dominus: Vade, descende; ascendesque tu, et Aaron tecum. . . .

20. 7. Non assumes nomen Domini Dei tui in vanum. . . .

20. 8. Memento ut diem sabbati sanctifices.

20. 11. Sex enim diebus fecit Dominus coelum et terram, et mare, et omnia quae in eis sunt, et requieuit in die septimo. . . .

20. 12. Honora patrem tuum et matrem tuam, ut sis longaevus super terram. . . .

20. 13. Non occides.

20. 14. Non moechaberis.

20. 15. Non furtum facies.

20. 16. Ne bēo ðū lēas gewita. *Æ. H. ii. 198, 208.*

20. 17. Ne gewilna ðū oðres mannes wifes; . . . ne gewilna ðū oðres mannes āhta. *Æ. H. ii. 198, 208.*

21. 17. Sē ðe wyrigð fæder oððe mōder, oððe hī tyrigð, sē is deaðes scyldig. *Æ. H. ii. 208.*

|| Sē ðe fæder oððe mōdor mǣnlice wyrigð, hē sceal deaðe sweltan. *Æ. H. ii. 324.*

24. 12. *See Ex. 31. 18.*

24. 18. *See Æ. H. i. 312; ii. 100.*

25. 8 ff. *See Æ. H. ii. 198.*

31. 18. þā āwrāt se Ælmihtiga God him twā stānene wexbredu mid his āgenum fingre. *Æ. H. ii. 196.*

|| God āwrāt ðā ealdan ā mid his fingre on ðām stānenum weaxbredum. *Æ. H. ii. 204.*

32. 15, 16. *See Ex. 31. 18.*

34. 20. *See Ex. 13. 13.*

34. 28. On ðām wāeron āwritene tȳn word, þæt sind tȳn ālice beboda. *Æ. H. ii. 196; cf. i. 178, and Ex. 24. 18.*

LEVITICUS.

12. 2. *See Æ. H. i. 134.*

12. 6, 8. . . . þæt ðā, þe mihton ðurhtēon, sceoldon bringan ānes gēares lamb mid heora cylde, Gode to lāce, and āne culfre oppe āne turtlan. Gif þonne hwyle wif tō ðām unspēdig wære þæt hēo ðās ðing begytan ne mihte, þonne sceolde hēo bringan twēgen culfranbriddas oððe twā turtlan. *Æ. H. i. 138, 140; cf. i. 134.*

13. 2, 46. *See Æ. H. i. 122, 124.*

19. 18. Lufa ðinne nēxtan swā-swā ðē sylfne. *Æ. H. ii. 340.*

20. 9. *See Ex. 21. 17.*

20. 16. Non loqueris contra proximum tuum falsum testimonium.

20. 17. Non concupisces domum proximi tui, nec desiderabis uxorem eius, non servum, non ancillam, non bovem, non asinum, nec omnia quae illius sunt.

21. 17. Qui maledixerit patri suo vel matri, morte moriatur.

31. 18. Deditque Dominus Moysi . . . duas tabulas testimonii lapideas, scriptas digito Dei.

34. 28. . . . Et scripsit in tabulis verba foederis decem.

LEVITICUS.

12. 6, 8. . . . Deferet agnum anniculum in holocaustum, et pullum columbae sive turturem; . . . quod si non . . . potuerit offerre agnum, sumet duos turtures vel duos pullos columbarum. . . .

19. 18. . . . Diliges amicum tuum sicut teipsum.

NUMBERS.

9. 17. Swā-hwær-swā hit ætstōd, þær hī wicodon; and eft, swā-hraðe-swā þæt wolen styrode, swā siðode samtinges eal sēo fyrd æfter ðām wolene. *Æ. H. ii. 196.*
17. 1-8. God bebēad Moysen þām heretogan þæt hē genāme twelf drige gyrda æt þām twelf mægðum Israhela ðeoda, and ālede hī ætforan ðām hālgan scrīne, binnon ðām micclan getelde; and hē wolde ðurh ðā gyrda geswutelian hwæne hē tō biscope gecoren hæfde. Þā, on ðām oðrum dæge, wæs Aarones gyrd gemætt grōwende mid bōgum, and blōwende, and berende hnyte. *Æ. H. ii. 8.*
18. 15, 16. God bebēad, on þære ealdan æ, his folce þæt hī sceoldon him offrian ælc frumcenned hysecild, oþpe alýsan hit út mid fif scyllum; eac on heora orfe, swā-hwæt-swā frumcenned wære, bringan þæt tō Godes huse, and hit ðær Gode offrian. *Æ. H. i. 138.*
18. 26. *See Æ. H. ii. 224.*
20. 26. *See Æ. H. ii. 212.*
21. 6-9. Þā sēnde hē betwux him fýrene næddran, þā totæron ðæs

NUMBERS.

9. 17. Cumque ablata fuisset nubes . . . tunc proficiscerentur filii Israel; et in loco ubi stetit nubes, ibi castra metabantur.
17. 1-8. Et locutus est Dominus ad Moysen, dicens: Loquere ad filios Israel, et accipe ab eis virgas singulas per cognationes suas, a cunctis principibus tribuum, virgas duodecim, et uniuscuiusque nomen superscribes virgae suae. Nomen autem Aaron erit in tribu Levi, et una virga cunctas seorsum familias continebit; ponesque eas in tabernaculo foederis coram testimonio, ubi loquar ad te. Quem ex his elegero, germinabit virga eius. . . . Locutusque est Moyses ad filios Israel, et dederunt ei omnes principes virgas per sin-
- gulas tribus; fueruntque virgae duodecim absque virga Aaron; quas cum posuisset Moyses coram Domino in tabernaculo testimonii, sequenti die regressus invenit germinasse virgam Aaron in domo Levi, et turgentibus gemmis eruperant flores, qui, foliis dilatatis, in amygdalas deformati sunt.
18. 15, 16. Quidquid primum erumpit e vulva cunctae carnis quam offerunt Domino, sive ex hominibus sive de pecoribus fuerit, tui iuris erit; ita dumtaxat, ut pro hominis primogenito pretium accipias, et omne animal quod immundum est, redimi facias, cuius redemptio erit post unum mensem, siclis argenti quinque, pondere sanctuarii. Siclus viginti obolos habet.
21. 6-9. Quamobrem misit Dominus

folces fela manna, and tō dēaðe geættrodon. Þā clypode þæt folc to Moysen ðisum wordum : Wē syngodon ongēan God and ongēan ðē ; bide for ūs, þæt se Ælmihtiga God þās næddran fram ūs āfyrsege. Hwæt, ðā Moyses for ðām folce gebæd, and God þærrihte bebēad Moyse þæt hē geworhte āne ārene næddran, and sette ūp tō tǣcne, and þæt hē manode þæt folc þæt swā-hwā-swā fram ðām næddrum ābiten wære, besāwe ūp tō ðære ārenan næddran, and hē wurde gehæled. Hit wearð swā gedōn : ðā næddran hī tōtāron, and hī besāwon tō ðære ārenan næddran, and hī wurden gehælede fram ðām deaðbārum attre þæra fýrenra næddryna. Æ. H. ii. 238.

27. 21. See Æ. H. ii. 212.

DEUTERONOMY.

4. 13. See Ex. 34. 28.

5. 11. See Ex. 20. 7.

5. 12. See Ex. 20. 8.

5. 16. See Ex. 20. 12.

5. 17. See Ex. 20. 13.

5. 18. See Ex. 20. 14.

5. 19. See Ex. 20. 15.

5. 20. See Ex. 20. 16.

5. 21. See Ex. 20. 17.

6. 4. Drihten þīn God is ān God. Æ. H. ii. 198 ; cf. ii. 204.

8. 3, 4. See Æ. H. ii. 196.

9. 9. Moyses ðā wæs wunigende ūp on ðære dūne feowertig daga and feowertig nihta tōsomne, and hē on eallum ðām fyrste nānes eorðlices bigleofan ne onbyrigde. Æ. H. ii. 198 ; cf. i. 178.

9. 18. See Æ. H. i. 178.

10. 6. See Æ. H. ii. 212.

in populum ignitos serpentes, ad quorum plagas et mortes plurimorum, venerunt ad Moysen, atque dixerunt : Peccavimus, quia locuti sumus contra Dominum et te ; ora ut tollat a nobis serpentes. Oravitque Moyses pro populo, et locutus est Dominus ad eum : Fac serpentem aeneum, et pone eum pro signo ; qui percussus aspexerit eum, vivet. Fecit ergo Moyses

serpentem aeneum, et posuit eum pro signo ; quem cum percussi aspicerent, sanabantur.

DEUTERONOMY.

6. 4. . . . Dominus Deus noster Dominus unus est.

9. 9. . . . Perseveravi in monte quadraginta diebus ac noctibus, panem non comedens, et aquam non bibens.

10. 9. *See* Æ. H. ii. 225.

22. 21. *See* Æ. H. i. 40, 42, 196.

32. 8. *pā-ðā se heālica God tōdælde and tōstēncte Adames ofspring, pā sette hē ðeoda gemæru æfter getele his engla.* Æ. H. i. 518.

JOSHUA.

1. 1 ff. *See* Æ. H. ii. 212.

3. 16, 17. *See* Æ. H. ii. 212.

4. 18. *See* Æ. H. ii. 212.

5. 2. *See* Æ. H. i. 92.

5. 14. *See* Æ. H. i. 38.

6. 3, 4, 13-16, 20, 21. *See* Æ. H. ii. 212.

9. 27. *See* Æ. H. ii. 222.

10. 11-12. *See* Æ. H. ii. 212.

11. 23. *See* Æ. H. ii. 214.

12. *See* Æ. H. ii. 214.

JUDGES.

16. 1-3. . . . Se stranga Samson, se hæfde fæhðe tō ðām folce ðe is gehāten Philistei. Ðā getimode hit pæt hē becōm tō heora byrig þe wæs Gaza gehāten : pā wæron ðā Philistei swiðe bliðe, and ymbsæton ðā burh. Ac se stranga Samson ārās on midre nihte, and gelæhte ðā burhgeatu, and abær hī uppon āne dūne, tō bismere his gefaan. Æ. H. i. 226.

16. 19. *See* Æ. H. i. 488.

1 SAMUEL.

4. 11, 18. *See* Æ. H. ii. 326.

8. 7. *See* Æ. H. ii. 64.

13. 13. *See* Æ. H. ii. 64.

16. 1, 3, 4. *pā spræc God tō his witegan Samuhele ðisum wordum : Hū lange wilt ðū bewēpan Saules sīð, þonne ic hine āwearp*

32. 8. Quando dividebat Altissimus gentes, quando separabat filios Adam, constituit terminos populorum iuxta numerum filiorum Israel.

civitatis custodibus. . . . Dormivit autem Samson usque ad medium noctis, et inde consurgens apprehendit ambas portae fores cum postibus suis et sera, impositasque humeris suis portavit ad verticem montis. . . .

JUDGES.

16. 1-3. Abiit quoque in Gazam. . . . Quod cum audissent Philistiim, et percirebuisset apud eos, intrasse urbem Samson, circumdederunt eum, positus in porta

1 SAMUEL.

16. 1, 3, 4. Dixitque Dominus ad Samuelem: Usquequo tu luges

þæt hē leng ofer Israhela ðeode ne rixige? Āfyll ðin elefaet, and far tō ðære byrig Bethleem, tō Isai; ic forescāwode of his sunum mē gecorenne cyning. Far, and gelaða Isai mid his sunum tō ðinre onsægednysse, and ic geswutelige ðe hwilene ðū tō cyninge gehālgian scealt. Samuhel ðā fērde, be Gódes hāse, tō Bethleem. *Æ. H. ii. 64.*

16. 7. *See Æ. H. i. 288.*

16. 12–14. And God gecēas Daidid of his seofon gebrōðrum him tō cyninge ofer his folce. Hwæt, ðā Samuhel gehālgode Daidid tō cyninge on middan his gebrōðrum, and Godes Gāst him wæs on wunigende æfre of ðām dæge. Witodlice Godes Gāst gewāt fram Saule, and hine āstyrode se āwyrigeda gāst fram Gode. *Æ. H. ii. 64.*

16. 23. *See Æ. H. i. 322.*

18. 8 ff. *See Æ. H. ii. 64.*

31. 1. *See Æ. H. ii. 64.*

40. 12. *See Æ. H. i. 8.*

2 SAMUEL.

5. 4. *See Æ. H. ii. 64, 576.*

7. 4. *See Æ. H. ii. 574.*

7. 13, 14. . . . þæt his sunu sceolde þæt tempel ārāran, and hē wolde him bēon for fæder, and him mid mildheortnysse gyrde stýran, gif hē āhwār unrihtlice dyde. *Æ. H. ii. 574, 576.*

23. 1. *See Æ. H. i. 322.*

Saul, cum ego proiecerim eum ne regnet super Israel? Imple cornu tuum oleo, et veni ut mittam te ad Isai Bethlehemitem; providi enim in filiis eius mihi regem. . . . Et vocabis Isai ad victimam, et ego ostendam tibi quid facias, et unges quemcumque monstravero tibi. Fecit ergo Samuel, sicut locutus est ei Dominus. Venitque in Bethlehem. . . .

16. 12–14. . . . Et ait Dominus: Surge, unge eum; ipse est enim. Tulit ergo Samuel cornu olei, et unxit eum in medio fratrum eius;

et directus est Spiritus Domini a die illa in David, et deinceps. . . . Spiritus autem Domini recessit a Saul, et exagitabat eum spiritus nequam a Domino.

2 SAMUEL.

7. 13, 14. Ipse aedificabit domum nomini meo. . . . Ego ero ei in patrem, et ipse erit mihi in filium, qui si inique aliquid gesserit, arguam eum in virga virorum et in plagis filiorum hominum.

1 KINGS.

2. 11. *See* Æ. H. ii. 64, 576.

2. 46 (Vulg. 3. 1). *See* Æ. H. ii. 576.

3. 3, 4. *See* Æ. H. ii. 576.

3. 5-15. Efne, ðā on þære ylcan nihte ætēowode him Drihten on swefne, þus cweðende: Bide mē, lōce, hwæs ðū wille, and ic ðē sylle. Ðā cwæð Salomon tō Drihtne: Ðū cýddest micle mildheortnysse ðinum ðeowan Dauide mīnum fæder, þæt hē on sōðfæstnysse and rihtwīsnysse leofode ætforan ðē; and ðū geūðest his bearne his cynerīces. Nū eom ic cnæpling, and nytende mīnes færes; and ic eom geset betwux þīnum folce, þe ne mæg beon geteald for ðære micclan mēnigu. Forgif me wīsdōm, þæt ic mage þīn miccle folc gewissian, and ic cunne tōcnāwan betwux gōd and yfel. Ðā gelicode Gode þeos bēn, and cwæð tō Salomone: Ðū ne bāde mē langsum lif, nē micle welan, nē ðīnra fēonda deað, ac bāde mē wīsdōmes; nū forgife ic ðē eac wīse heortan tō ðan swiðe þæt nān eorðlic man næs ðīn gelīca ærðanþe ðū wære, nē eac æfter þē ne bið. And eac ic ðē forgife þæs ðe ðū ne bāde, welan and wuldor, swā þæt nān cyning næs ðīn gelīca on ærrum dagum. And gif ðū færst on mīnum wegum, and mīne beboda hylst, swā-swā ðīn fæder dyde, ðonne gelenge ic þīne dagas. Salomon āwōc ðā, and his swefen understōd. Æ. H. ii. 576.

1 KINGS.

3. 5-15. Apparuit autem Dominus Salomoni per somnium nocte, dicens: Postula quod vis ut dem tibi. Et ait Salomon: Tu fecisti cum servo tuo David patre meo misericordiam magnam, sicut ambulavit in conspectu tuo in veritate, et iustitia; . . . et dedisti ei filium sedentem super thronum eius. . . Ego autem sum puer parvulus, et ignorans egressum et introitum meum. Et servus tuus in medio est populi quem elegisti, populi infiniti, qui numerari et supputari non potest prae multi-

tudine. Dabis ergo servo tuo cor docile, ut populum tuum iudicare possit, et discernere inter bonum et malum. . . Placuit ergo sermo coram Domino, quod Salomon postulasset huiuscemodi rem. Et dixit Dominus Salomoni: Quia . . . non petisti tibi dies multos, nec divitias, aut animas inimicorum tuorum, sed postulasti tibi sapientiam, . . . ecce, . . . dedi tibi cor sapiens et intelligens, in tantum ut nullus ante te similis tui fuerit, nec post te surrecturus sit. Sed et haec, quae non postulasti, dedi tibi, divitias scilicet et gloriam, ut nemo fuerit similis tui in regibus

4. 22, 23. Him becōmon ēac swā micle welan tō handa þæt his bigleofa wæs ælce dæg mid his hirede þrittig mittan clānes melowes, and sixtig mittan oðres melowes, twelf fætte oxan, and twēntig feldoxan, hundtēontig weðera, būton huntoðe, and fugoloðe and ¹ gemæstra fugela. *Æ. H. ii. 576.*
4. 29. And him forgeaf ðā God swā micelne wīsdōm, and snoter- nysse, and brādnysse heortan, swā-swā sandceosol on sē- strande. *Æ. H. ii. 576.*
4. 32-34. Prēo ðusend bigspella hē gesette, and fīf ðusend ² leoða. And āsmēade be ælcum treowcynne, fram ðām hēagan ceder- beame oð-þæt hē cōm tō ðære lýtlan ysopan; ēac swylce be nýtenum, and fixum, and fugelum hē smēade. And of eallum leodum cōmon mēnn tō gehýrenne Salomones wīsdōm. *Æ. H. ii. 578.*
6. 2, 3. Þæt tempel wæs on lēnge sixtig fæðma, on wīdnysse twēntig fæðma, on hēahnysse ðritig fæðma. Þæt east portie wæs on lēnge twēntig fæðma, be þæs temples wīdnysse, and wæs tȳn fæðma wīd. *Æ. H. ii. 578.*
8. 1 ff., 22-54. *See Æ. H. ii. 578.*

cunctis retro diebus. Si autem ambulaveris in viis meis, et custodieris praecepta mea et mandata mea, sicut ambulavit pater tuus, longos faciam dies tuos. Igitur evigilavit Salomon, et intellexit quod esset somnium. . . .

4. 22, 23. Erat autem cibus Salomonis per dies singulos triginta cori similiae, et sexaginta cori farinae, decem boves pingues, et viginti boves pascuales, et centum arietes, excepta venatione cervorum, caprearum, atque bubalorum, et avium altilium.
4. 29. Dedit quoque Deus sapientiam Salomoni, et prudentiam multam nimis, et latitudinem cordis, quasi arenam quae est in litore maris.
4. 32-34. Locutus est quoque Salomon tria millia parabolas, et

fuere carmina eius quinque et mille. Et disputavit super lignis, a cedro quae est in Libano usque ad hyssopum quae egreditur de pariete; et disseruit de iumentis, et volucris, et reptilibus, et piscibus. Et veniebant de cunctis populis ad audiendam sapientiam Salomonis, et ab universis regibus terrae, qui audiebant sapientiam eius.

6. 2, 3. Domus autem, quam aedificabat rex Salomon Domino, habebat sexaginta cubitos in longitudine, et viginti cubitos in latitudine, et triginta cubitos in altitudine. Et porticus erat ante templum viginti cubitorum longitudinis, iuxta mensuram latitudinis templi, et habebat decem cubitos latitudinis ante faciem templi.

¹ Qy. omit 'and'?

² An error.

8. 55, 56. Hē āstōð ðā and þæt folc geblētsode, and cwæð: Sý ure Drihten geblētsod, se ðe forgeaf rēste and stilnysse his folce Israhel, æfter ðām wordum þe hē ær spræc ðurh Moysen his ðeowan. *Æ. H. ii. 578.*

8. 63. Salomon . . . þær geoffrode Gode menigfealde lāc. þæt wæron getealde twā and twēntig þusend oxena, and hund-twēlftig þusend scēapa. *Æ. H. ii. 578.*

10. 1-10. Sum cwēn wæs on ðām dagum on sūðdæle¹, Saba gehāten, snoter and wīs. Ðā gehyrde hēo Salomones hlīsan, and cōm fram ðām sūðernum gemærum tō Salomone binnon Hierusalem mid micelre fare; and hire olfendas bæron sūðerne wyrta, and dēorwurðe gymstānas, and ungerīm goldes. Sēo cwēn ðā hæfde sprāce wið Salomon, and sæde him swā-hwæt-swā hēo on hire heortan geðōhte. Salomon ðā hī lārde, and hire sæde, ealra ðēara worda andgit þe hēo hine āxode. Ðā geseah seo cwēn Saba Salomones wīsdōm, and þæt mære templ ðe hē getimbrod hæfde, and ðā lāc þe man Gode offrode, and ðæs cynges menigfealdan ðenunga, and wæs tō ðan swiðe ofwundrod, þæt hēo næfde furðor nænne gāst, forðanðe hēo ne mihte nā furðor smēagan. Hēo cwæð ðā tō ðām cyninge: Sōð is þæt word þe ic on mīnum earde gehyrde be ðe and be ðinum wīsdōme; ac ic nolde gelyfan ærðanðe ic sylf hit gesāwe. Nū hæbbe ic āfandod þæt mē næs be healfan dæle ðin mārð gecyðd; mære is þīn wīsdōm and ðin weorc þonne se hlīsa wære þe ic gehyrde. Eadige sind þīne ðegnas and ðīne ðeowan, ðe symle ætforan þe standað and ðinne wīsdōm gehyrað. Geblētsod sý se Ælmihtiga God, þe ðe gecēas and gesette ofer Israhela rīce, þæt ðū dōmas setteest and rihtwīsnysse. Hēo forgeaf ðām cyninge ðā hundtwēlftig punda goldes, and ungerīm dēorwurðra wyrta and dēorwurðra gymstāna. *Æ. H. ii. 584.*

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| <p>8. 55, 56. Stetit ergo, et benedixit omni ecclesiae Israel voce magna, dicens: Benedictus Dominus, qui dedit requiem populo suo Israel, iuxta omnia quae locutus est; non cecidit ne unus quidem sermo ex omnibus bonis quae locutus</p> | <p>est per Moysen servum suam.</p> <p>8. 63. Mactavitque Salomon hostias pacificas, quas immolavit Domino, boum viginti duo millia, et ovium centum viginti millia. . . .</p> <p>10. 1-10. Sed et regina Saba, audita fama Salomonis in nomine Do-</p> |
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¹ From Matt. 12. 42, Luke 11. 31, 'Regina austri.' It will be noted that Ælfric understands Saba as her name.

10. 13. Salomon eac forgeaf þære cwēne swā-hwæs-swā hēo gyrnde æt him, tōforan ðære cynelican lāce ðe hē hire geaf; and hēo gewende ongēan tō hire eðele mid hire ðegnum. *Æ. H. ii. 584.*
10. 23-25. Salomon ðā wæs gemārsod ofer eallum ebrōlicum cynegum, and ealle ðeoda gewilnodon þæt hī hine gesāwon and his wīsdōm gehyrdon, and hī him mēnigfealde lāc brōhton. *Æ. H. ii. 584.*
10. 26. Fēower hund and ðusend cræta hē hæfde, and twelf ðusend riddena. *Æ. H. ii. 578.*
11. 42. *See Æ. H. ii. 576, 578.*
17. 6. *See Æ. H. ii. 140.*
19. 8. *See Æ. H. i. 178; ii. 100.*
21. 5-13. *See Æ. H. i. 488.*

mini, venit tentare eum in aenigmatibus. Et ingressa Ierusalem multo cum comitatu et divitiis, camelis portantibus aromata, et aurum infinitum nimis, et gemmas pretiosas, venit ad regem Salomonem, et locuta est ei universa quae habebat in corde suo. Et docuit eam Salomon omnia verba quae proposuerat; non fuit sermo qui regem posset latere, et non responderet ei. Videns autem regina Saba omnem sapientiam Salomonis, et domum quam aedificaverat, et cibos mensae eius, et habitacula servorum, et ordines ministrantium, vestesque eorum, et pincernas, et holocausta quae offerebat in domo Domini, non habebat ultra spiritum. Dixitque ad regem: Verus est sermo quem audiui in terra mea super sermonibus tuis et super sapientia tua; et non credebam narrantibus mihi, donec ipsa veni, et vidi oculis meis, et probavi quod media pars mihi nuntiata non fuerit; maior est sapientia et opera tua

quam rumor quem audiui. Beati viri tui, et beati servi tui, qui stant coram te semper et audiunt sapientiam tuam. Sit Dominus Deus tuus benedictus, cui complacuiisti, et posuit te super thronum Israel, eo quod dilexerit Dominus Israel in sempiternum, et constituit te regem, ut faceres iudicium et iustitiam. Dedit ergo regi centum viginti talenta auri, et aromata multa nimis, et gemmas pretiosas. . . .

10. 13. Rex autem Salomon dedit reginae Saba omnia quae voluit et petivit ab eo, exceptis his quae ultro obtulerat ei munere regio; quae reversa est, et abiit in terram suam cum servis suis.

10. 23-25. Magnificatus est ergo rex Salomon super omnes reges terrae. . . . Et universa terra desiderabat vultum Salomonis, ut audiret sapientiam eius. . . . Et singuli deferebant ei munera. . . .

10. 26. . . . Facti sunt ei mille quadringenti currus, et duodecim millia equitum. . . .

2 KINGS.

2. 11. *See* Æ. H. i. 308 ; ii. 100.

5. 1. Þā cōm him tō sum rīce mann of þām lēodscipe þe is Siria gehāten ; his nama wæs Naaman, and hē wæs hrēoflig. Æ. H. i. 400.

5. 14. *See* Æ. H. i. 400.

5. 15, 16. Þā bēad hē ðām Godes mēnn, for his hēlðe, ðeorwurðe sceattas. Se witega him andwyrde : Godes miht þe gehælde, nā ic. Ne underfō ic ðin feoh ; ðanca Gode ðinre gesundfulnysse, and brūc ðinra āhta. Æ. H. i. 400.

5. 20-27. Þā wæs ðæs witegan cnapa, Gyezi, mid gitsunge undercopen, and ofarn, ðone ðegen Naaman ðus mid wordum licetende : Nū færlīce cōmon twēigra witegena bearn tō mīnum lārēowe : āsēnd him twā scrūd and sum pund. Se ðegen him andwyrde : Wælic bið him swā lýtēl tō sēndenne ; ac genim fēower scrūd and twā pund. Hē ðā gewēnde ongēan mid þām sceattum, and bedīglode his fær wið þone witegan. Se witega hine befrān : Hwanon cōme ðū, Giezi ? Hē andwyrde : Leof, næs ic on nānre fare. Se witega cwæð : Ic geseah, ðurh Godes Gāst, þā se ðegen alyhte of his cræte, and eode tōgēanes ðe, and ðū nāme his sceattas on fēo and on rēafe. Hafa ðū eac forð mid ðām sceattum his hrēoflan, ðū and eal ðin ofspring on ēcnysse. And hē gewēnde of his gesihðe mid snāhwītum hrēoflan beslagen. Æ. H. i. 400.

2 KINGS.

5. 1. Naaman, princeps militiae regis Syriae, erat vir magnus apud dominum suum, et honoratus ; per illum enim dedit Dominus salutem Syriae ; erat autem vir fortis et dives, sed leprosus.

5. 15, 16. . . . Obsecro itaque ut accipias benedictionem a servo tuo. At ille respondit : Vivit Dominus, ante quem sto, quia non accipiam. Cumque vim faceret, penitus non acquievit.

5. 20-27. Dixitque Giezi puer viri Dei : Pepercit dominus meus Naaman Syro isti, ut non acciperet ab eo quae attulit ; vivit Dominus quia curram post eum,

et accipiam ab eo aliquid. Et secutus est Giezi post tergum Naaman. . . . Et ille ait : . . . Dominus meus misit me ad te, dicens : Modo venerunt ad me duo adolescentes de monte Ephraim, ex filiis prophetarum ; da eis talentum argenti, et vestes mutatorias duplices. Dixitque Naaman : Melius est ut accipias duo talenta. Et coegit eum, ligavitque duo talenta argenti in duobus saccis, et duplicia vestimenta, et imposuit duobus pueris suis, qui et portaverunt coram eo. Cumque venisset iam vesperi, tulit de manu eorum, et reposuit in domo, dimisitque viros, et abierunt. Ipse autem ingressus, stetit coram do-

18. 13, 17 ff. *See* Æ. H. i. 568.
18. 29. Ne bepæce Ezechias ēow mid læsum hopan. Æ. H. i. 568.
18. 35. Ic gewyllde and oferwann fela ðeoda, and heora godas ne mihton hī gescyldan wið mīnne ðrymm. Hwæt is se god þe mage ðas burh wið mīnne hēre bewerian? Æ. H. i. 568.
19. 1, 2. Hwæt, ða se cyning Ezechias āwearp his purpuran rēaf, and dyde hāran tō his lice. . . . Ezechias ēac āsēnde his witan mid hāran gescrȳdde tō ðām witegan Isaiam. Æ. H. i. 568.
19. 4. Āhefe ðīne gebedu for Israhela ðeode, þæt se Ælmihtiga God gehyre þā talu ðe Syria cyning āsēnde tō hospe and tō edwite his micclan mægenðrymme. Æ. H. i. 568.
19. 6. Þā andwyrde se witega Isaias þām bodum: Sēcgað ēowrum hlāforde þæt hē unforht sȳ. Æ. H. i. 568.
19. 14-19. Ezechias . . . bær ða gewritu into Godes temple, and āstrehtum limum hine gebæd, þus cweðende: Drihten, weroda God, þū ðe gesitst ofer engla ðrymm, þū eart āna God ealra ðeoda; þū geworhtest heofonas and eorðan and ealle gesceafta. Āhyld ðīn ēare and gehȳr; geopena ðīne ēagan and geseoh ðas word, þe Sennacherib āsēnde tō hospe and tō tale ðe and þīnum

mino suo. Et dixit Eliseus: Unde venis, Giezi? Qui respondit: Non iuit servus tuus quoquam. At ille ait: Nonne cor meum in praesenti erat, quando reversus est homo de curru suo in occursum tui? Nunc igitur accepisti argentum, et accepisti vestes. . . . Sed et lepra Naaman adhaerebit tibi et semini tuo usque in sempiternum. Et egressus est ab eo leprosus quasi nix.

18. 29. . . . Non vos seducat Ezechias. . . .

18. 35. Quinam illi sunt in universis diis terrarum, qui eruerunt regionem suam de manu mea, ut possit eruere Dominus Ierusalem de manu mea?

19. 1, 2. Quae cum audisset Ezechias rex, scidit vestimenta sua, et operatus est sacco. . . . Et misit Eliacim praepositum domus, et Sobnam scribam, et senes de sacerdotibus

opertos saccis, ad Isaiam prophetam. . . .

19. 4. Si forte audiat Dominus Deus tuus universa verba Rabsacis, quem misit rex Assyriorum dominus suus, ut exprobraret Deum viventem, et argueret verbis, quae audivit Dominus Deus tuus; et fac orationem pro reliquiis quae repertae sunt.

19. 6. Dixitque eis Isaias: Haec dicetis domino vestro: Haec dicit Dominus: Noli timere. . . .

19. 14-19. Itaque cum accepisset Ezechias litteras de manu nuntiorum, et legisset eas, ascendit in domum Domini, et expandit eas coram Domino. Et oravit in conspectu eius, dicens: Domine Deus Israel, qui sedes super cherubim, tu es Deus solus regum omnium terrae; tu fecisti coelum et terram. Inclina aurem tuam, et audi; aperi, Domine, oculos tuos, et

folce. Soðlice hē tōwende þā hǣðenan godas, and hī forbærnde, forðanðe hī næron godas, ac wæron manna handgeweorc, trēowene and stānene, and hē hī forðī tōbrytte. Ālȳs ūs nū, Drihten, fram his gebeote and mihte, þæt ealle ðeoda tōcnāwon þæt þū āna eart Ælmihtig God. *Æ. H. i. 568.*

19. 28. Ic geslēa ænne wriðan on his nosu, and ænne bridel on his weleras, and ic hine gelæde ongēan tō his lēode. *Æ. H. i. 568.*

19. 32. God Ælmihtig cwyð: Ne āscȳtt Sennacherib flān intō ðære byrig Hierusalem, nē mid his scylde hī negewylt. *Æ. H. i. 568.*

19. 34. Ic ðā burh gescylde for mē and for mīnum ðeowan Dauid. *Æ. H. i. 568, 570.*

19. 35-37. Þā on ðære nihte ferde Godes engel, and ofslōh ðæs Syrian cyninges hēre ān hund þūsend manna, and fīf and hundeatig þūsenda. Þæs on merigen ārās Sennacherib, and geseah ðā dēadan līc, and gecyrde mid micelre sceame ongēan tō þære byrig Niniue. Hit gelamp ðā þæt hē hine gebæd tō his deofolgyldre, and his twēgen suna hine mid swurde ācwealdon. *Æ. H. i. 570.*

24. 19. *See Æ. H. ii. 64.*

25. 1, 4, 7, 9-11, 13 ff. *See Æ. H. ii. 66.*

1 CHRONICLES.

10. 8. *See Æ. H. ii. 64.*

29. 27. *See Æ. H. ii. 64.*

vide; audi omnia verba Sennacherib, qui misit ut exprobraret nobis Deum viventem. Vere, Domine, dissipaverunt reges Assyriorum gentes, et terras omnium, et miserunt deos eorum in ignem; non enim erant dii, sed opera manuum hominum ex ligno et lapide, et perdidērunt eos. Nunc igitur, Domine Deus noster, salvos nos fac de manu eius, ut sciant omnia regna terrarum quia tu es Dominus Deus solus.

19. 28. . . . Ponam itaque circulum in naribus tuis, et camum in labiis tuis, et reducam te in viam per quam venisti.

19. 32. Quam ob rem haec dicit Dominus de rege Assyriorum:

Non ingredietur urbem hanc, nec mittet in eam sagittam, nec occupabit eam clypeus. . . .

19. 34. Protegamque urbem hanc, et salvabo eam propter me, et propter David servum meum.

19. 35-37. Factum est igitur in nocte illa, venit angelus Domini, et percussit in castris Assyriorum centum octoginta quinque millia. Cumque diluculo surrexisset, vidit omnia corpora mortuorum, et recedens abiit, et reversus est Sennacherib rex Assyriorum, et mansit in Ninive. Cumque adoraret in templo Nesroch deum suum, Adramelech et Sarasar filii eius percusserunt eum gladio. . . .

2 CHRONICLES.

1. 7-12. *See* 1 Kings 3. 5-15.

9. 30. *See* 1 Kings 11. 42.

EZRA.

1. 1 ff. *See* Æ. H. ii. 66.

3. 2 ff. *See* Æ. H. ii. 66.

5. 2. *See* Æ. H. ii. 66.

JOB¹.

1. 1-5. Sum wer wæs geseten on þām lande þe is gehāten Hus; his nama wæs Iob. Sē wer wæs swiðe bilewite and rihtwīs, and ondrædende God and forbūgende yfel. Him wæron ācennede seofan suna and ðrēo dohtra. Hē hæfde seofon ðusend scēapa and ðrēo ðusend olfenda, fīf hund getȳmu oxena and fīf hund assan, and ormæte micelne hired. Sē wer wæs swiðe mære betwux eallum Ēasternum. And his suna ferdon, and ðenode ælc oðrum mid his gōdum on ymhwyrfte æt his hūse, and þærtō heora swuSTRU gelaðodon. Iob sōðlice ārās on ðām eahteoðan dæge on ærnemerigen, and offrode Gode seofonfealde lāc for his seofon sunum, ðȳ-læs-ðe hī wið God on heora geðance āgylton. Ðus dyde Iob eallum dagum for his sunum, and hī swā gehālgode. Æ. H. ii. 446.

1. 6-8. Hit gelamp on sumum dæge, ðā-ðā Godes englas² cōmon, and on his gesihðe stōdon, ðā wæs ēac swylce se scucca him

JOB.

1. 1-5. Vir erat in terra Hus, nomine Iob; et erat vir ille simplex et rectus, ac timens Deum, et recedens a malo. Natique sunt ei septem filii, et tres filiae. Et fuit possessio eius septem millia ovium, et tria millia camelorum, quingenta quoque iuga boum, et quingentae asinae, ac familia multa nimis. Eratque vir ille magnus inter omnes Orientales. 1. 6-8. Quadam autem die cum venissent filii eius, et faciebant

convivium per domos unusquisque in die suo; et mittentes vocabant tres sorores suas, ut comederent et biberent cum eis. Cumque in orbem transissent dies convivii, mittebat ad eos Iob, et sanctificabat illos, consurgensque diluculo offerebat holocausta pro singulis; dicebat enim: Ne forte peccaverint filii mei, et benedixerint Deo in cordibus suis. Sic faciebat Iob cunctis diebus.

1. 6-8. Quadam autem die cum venissent filii Dei ut assisterent

¹ Cf. Grein's *Bibliothek der Angelsächsischen Prosa*, pp. 265-272, where will be found an abridged form of the homily on Job.

² Ælfric has a note in the text of his homily: 'Una translatio dicit "filii Dei," et altera dicit "angeli Dei."'

betwux. Tō ðām cwæð Drihten : Hwanon cōme ðū ? Se sceocca andwyrde : Ic fērde geond þas eorðan, and hi beode. Drihten cwæð : Ne behēolde ðū, lā, mīnne ðeowan Iob, þæt nān man nis his gelīca on eorðan, bilewite man and rihtwis, ondrædende God and yfel forbūgende ? *Æ. H. ii. 446.*

1. 9-12. Se mǣnfulla dēofol . . . cwæð tō Drihtne : Ne ondræt Iob on idel God : þū ymbtrymedest hine and ealle his æhta, and his handgeweorc þū blētsodest, and his æhta wēoxon on eorðan. Ac āstreçe hwōn ðīne hand, and getill ealle ðā þing ðe hē āh, and hē ðe on ansýne wyrigð. Drihten cwæð tō ðām sceoccan : Efne, nū ealle ðā ðing ðe hē āh sindon on ðīnre handa, būton ðām ānum, þæt ðū on him sylfum ðīne hand ne āstreçe. Se dēofol gewēnde ðā fram Godes gesihðe. *Æ. H. ii. 448, 450 ; cf. i. 6.*
1. 14-22. Sum ærendraca cōm to Iobe, and cwæð : Þīne syll eodon, and ðā assan wið hi lāswoodon ; þā færlīce cōmon Sabei, and hi ealle ūs benāmon, and þīne yrðlingas ofslōgon, and ic āna ætbærst þæt ic ðe þis cýdde. Mid-þām-ðe se yrðling þis sǣde, ðā com sum oðer, and cwæð : Fýr cōm færlīce of heofenum, and forbærnde ealle ðīne scēp, and ðā hyrdas samod, and ic āna ætwand þæt ic ðe ðis cýdde. Þā cōm se ðridda ærendraca, and cwæð : Ðā Chaldeiscan cōmon on ðrīm floccum, and ūre olfendas ealle gelæhton, and ðā hyrdas mid swurde ofslōgon ; ic āna ætfleah þæt ic ðe þis cýdde. Efne, ðā-gýt cōm se feorða

coram Domino, affuit inter eos etiam Satan. Cui dixit Dominus : Unde venis ? Qui respondens, ait : Circuivi terram, et perambulavi eam. Dixitque Dominus ad eum : Numquid considerasti servum meum Iob, quod non sit ei similis in terra, homo simplex et rectus, ac timens Deum, et recedens a malo ?

1. 9-12. Cui respondens Satan ait : Numquid Iob frustra timet Deum ? Nonne tu vallasti eum ac domum eius universamque substantiam per circuitum, operibus manuum eius benedixisti, et possessio eius crevit in terra ? Sed extende paululum manum tuam, et tange cuncta quae possidet, nisi in

faciem benedixerit tibi. Dixit ergo Dominus ad Satan : Ecce, universa quae habet in manu tua sunt ; tantum in eum ne extendas manum tuam. Egressusque est Satan a facie Domini.

1. 14-22. Nuntius venit ad Iob, qui diceret : Boves arabant, et asinae pascebantur iuxta eos, et irruerunt Sabaei, tuleruntque omnia, et pueros percusserunt gladio, et evasi ego solus ut nuntiarem tibi. Cumque adhuc ille loqueretur, venit alter, et dixit : Ignis Dei cecidit e coelo, et tactas oves puerosque consumpsit, et effugi ego solus ut nuntiarem tibi. Sed et illo adhuc loquente, venit alius, et dixit : Chaldaei fecerunt tres

ærendraca¹ inn, and cwæð: Ðine suna and ðine dohtra æton and druncon mid heora yldestan bræðer; and efne, þā færllice swēgde swiðlic wind of ðam wēstene, and tōslōh þæt hūs æt ðam fēower hwemmmum, þæt hit hrēosende ðine bearn ofðrihte and æcwealde; ic āna ætbærst þæt ic ðe þis cýdde. Hwæt, ðā Iob ārās, and tōtær his tunecan, and his loccas forcearf, and fēol tō eorðan, and cwæð: Nacod ic cōm of mīnre mōdor innoðe, and nacod ic sceal heonan gewendan; Drihten mē forgeaf ðā æhta, and Drihten hī mē eft benām; swā-swā him gelīcode, swā hit is gedōn; bēo his nama geblētsod. On eallum ðisum ðingum ne syngode Iob on his welerum, nē nān ðing dyslices ongēan God ne spræc. *Æ. H. ii. 450.*

|| Hē gemacode ðā þæt fȳr cōme ufan, swilce of heofenum, and forbærnde ealle his scēp ūt on felda, and þā hyrdas samod, būton ānum þe hit him cȳðan sceolde. *Æ. H. i. 6.*

|| Nacode wē wæron ācennede, and nacode wē gewitað.

Æ. H. i. 64.

|| God forgeaf ðā æhta, and God hī eft ætbræd; sȳ his nama geblētsod. *Æ. H. ii. 328.*

|| Ac se geðyldiga Iob on eallum ðisum ungelimpum ne syngode mid his mūðe, nē nān ðing stuntlices ongēan God ne spræc, ac cwæð: God mē forgeaf ðā æhta, and hī eft æt mē genām; sȳ his nama geblētsod. *Æ. H. i. 472.*

|| On eallum ðisum ðingum ne syngode Iob on his welerum. *Æ. H. ii. 452.*

2. 1. Eft siððan on sumum dæge, þā-þā Godes englas stōdon on his gesihðe, þā wæs ēac se scucca him betwȳnan. *Æ. H. ii. 452.*

turmas, et invaserunt camelos, et tulerunt eos, necnon et pueros percusserunt gladio, et ego fugi solus ut nuntiarem tibi. Adhuc loquebatur ille, et ecce alius intravit, et dixit: Filiis tuis et filiabus vescentibus et bibentibus vinum in domo fratris sui primogeniti, repente ventus vehemens irruit a regione deserti, et concussit quattuor angulos domus, quae corruens oppressit liberos tuos, et mortui sunt, et effugi ego

solus ut nuntiarem tibi. Tunc surrexit Iob, et scidit vestimenta sua, et tonso capite corruens in terram, adoravit, et dixit: Nudus egressus sum de utero matris meae, et nudus revertar illuc; Dominus dedit, Dominus abstulit; sicut Domino placuit, ita factum est; sit nomen Domini benedictum. In omnibus his non peccavit Iob labiis suis, neque stultum quid contra Deum locutus est.

2. 1. Factum est autem cum quadam

¹ Thorpe, 'arendraca.'

2. 3-6. And Drihten him cwæð tō : Hwæt lā, ne behēolde ðū mīnne ðeowan Iob, þæt his gelīca nis on eorðan, and gýt hē hylt his unscaððignysse? Þū āstyrest mē tōgēanes him, þæt ic ðearflēas hine geswēnte. Se sceuca andwyrde : Fel sceal for felle, and swā-hwæt-swā man hæfð hē sylð for his life. Āstrece nū þīne hand, and hrēpa his bān and his flāse, ðonne gesihst ðū þæt hē ðe on ansýne wirigð. Drihten cwæð tō ðan sceucan : Efnē, hē is nū on ðīnre handa, swā-þeah-hwæðere heald his sǣwle. *Æ. H. ii. 452.*

2. 7-10. Ðā gewēnde se dēofol of Drihtnes gesihðe, and slōh Iob mid þære wyrstan wunde, fram his hnelle ufewerdan oð his ilas neoðewerde. Iob sæt ðā sārlice, eal on ānre wunde, ūp on his mixene, and āscræp ðone wyrms of his līce mid ānum crōscearde. His wif him cwæð tō : Gýt ðū þurhwunast on ðīnre bilewitnysse; wyrig God and swelt. Iob hire andwyrde : Þū sprāce swā-swā ān stunt wif. Gif we gōd underfēgon of Godes handa, hwī ne sceole wē eac yfel underfōn? On eallum ðisum ðingum ne syngode Iob on his welerum.

Æ. H. ii. 452.

2. 11-13. Witodlice ðā geāxodon þrȳ cyningas, ðe him gesibbe wāron, eal his ungelimp, and cōmon him tō of heora rīce, þæt hī hine genēosodon. Heora naman wāron ðus geetgde : Elifaz, Baldað, Sofar. Hī gecwādon þæt hī, samod cumende,

die venissent filii Dei, et starent coram Domino, venisset quoque Satan inter eos, et staret in conspectu eius.

2. 3-6. Et dixit Dominus ad Satan : Numquid considerasti servum meum Iob, quod non sit ei similis in terra, vir simplex et rectus, ac timens Deum, et recedens a malo, et adhuc retinens innocentiam? Tu autem commovisti me adversus eum, ut affligerem eum frustra. Cui respondens Satan, ait : Pellem pro pelle, et cuncta quae habet homo dabit pro anima sua. Alioquin mitte manum tuam, et tange os eius et carnem, et tunc videbis quod in faciem benedicat tibi. Dixit ergo Dominus ad Satan : Ecce in manu tua est, verum-

tamen animam illius serva.

2. 7-10. Egressus igitur Satan a facie Domini, percussit Iob ulcere pessimo, a planta pedis usque ad verticem eius; qui testa saniem radebat, sedens in sterquilinio. Dixit autem illi uxor sua : Adhuc tu permanes in simplicitate tua? benedic Deo et morere. Qui ait ad illam : Quasi una de stultis mulieribus locuta es. Si bona suscepimus de manu Dei, mala quare non suscipiamus? In omnibus his non peccavit Iob labiis suis.

2. 11-13. Igitur audientes tres amici Iob omne malum, quod accidisset ei, venerunt singuli de loco suo : Eliphaz Themanites, et Baldad Suhites, et Sophar Naamathites.

- hine genēosodon and gefrēfrodon. Hī ðā cōmon, and hine ne oncnēowon for ðære ormætan untrummysse, and hrȳmdon þærrihte wēpende. Hī totæron heora rēaf, and mid dūste heora hēafod bestreowodon, and him mid sēton manega dagas. *Æ. H. ii. 454.*
4. 5, 6. Wite cōm ofer ðē, and ðū āteorodest; sārnyss ðē hrepode, and ðū eart geunrōtsod. Hwær is nū ðin Godes ege and ðin strēncð? Hwær is ðin geðyld and ðinra dāda fulfrēm-ednys? *Æ. H. ii. 454.*
6. 1-3. Iob cwæð: *Ēalā*, gif mīne synna, and mīn yrmð þe ic ðolige, wæron āwegene on ānre wāgan, þonne wæron hī swærran gesewene ðonne sandcorn on sǣ. *Æ. H. ii. 454.*
6. 26, 27. Tō ðrēagenne gē lōgiað ēowere spræce, and gē ðencað tō āwēndenre ēowerne frēond. *Æ. H. ii. 454.*
7. 1. Mannes lif is campdōm ofer eorðan; and swā-swā mēdgildan dagas, swā sind his dagas. *Æ. H. ii. 454.*
7. 5. Mīn flāesc is ymscrȳd mid forrotodnysse and mid dūstes horwum; mīn hȳd forsearode and is forseruncen. *Æ. H. ii. 456.*
7. 16. *Āra mē*, Drihten; ne sind mīne dagas nāhte. *Æ. H. ii. 456.*
19. 25-27. Ic gelyfe þæt mīn *Ālȳsend* leofað, and ic sceal on þām ęndenēxtan dæge of eorðan ārisan, and eft ic bēo mid mīnum felle befangen, and on mīnum flāesce ic gesēo God, ic sylf and nā oðer. *Æ. H. i. 532.*

|| Ic wāt sōðlice þæt mīn *Ālȳsend* leofað, and ic on ðām ęndenēxtan dæge of eorðan ārise, and ic bēo eft mid mīnum felle

- Condixerant enim ut, pariter venientes, visitarent eum et consolarentur. Cumque elevassent procul oculos suos, non cognoverunt eum, et exclamantes ploraverunt, scissisque vestibus sparserunt pulverem super caput suum in coelum. Et sederunt cum eo in terra septem diebus et septem noctibus. . . .
4. 5, 6. Nunc autem venit super te plaga, et defecisti; tetigit te, et conturbatus es. Ubi est timor tuus, fortitudo tua, patientia tua, et perfectio viarum tuarum?
6. 1-3. Respondens autem Iob, dixit: Utinam appenderentur peccata mea quibus iram merui, et calamitas quam patior, in statera. Quasi arena maris haec gravior appareret. . . .
6. 26, 27. Ad increpandum tantum eloquia concinnatis, . . . et subvertere nitimini amicum vestrum.
7. 1. Militia est vita hominis super terram; et sicut dies mercenarii dies eius.
7. 5. Induta est caro mea putredine et sordibus pulveris; cutis mea aruit et contracta est.
7. 16. . . . Parce mihi, nihil enim sunt dies mei.
19. 25-27. Scio enim quod Redemptor meus vivit, et in novissimo

- befangen, and ic on mīnum flæsce God gesēo, ic sylf and nā oðer; þes hiht is on mīnum bōsme gelēd. *Æ. H. ii. 456.*
29. 12-16. Ic ālysde hrȳmende þearfan, and ðam stēopbearne þe būton fultume wæs ic gehēolp, and wydewan heortan ic gefrēfode. Ic wæs ymbserȳd mid rihtwisnysse; ic wæs blindum mēn ēage, and healtum fōt, and þearfena fæder. *Æ. H. ii. 448.*
30. 16, 17. Mē habbað geswēncednysse dagas, and on niht mīn bān bið mid sārnesse þurhðȳd, and ðā ðe mē etað ne slāpað. *Æ. H. ii. 456.*
30. 19. Ic eom lāme wiðmeten, and ȳslum and axum geanlicod. *Æ. H. ii. 456.*
31. 16, 17. Ic ðearfum ne forwyrnde þæs ðe hī gyrndon; nē ic ne æt āna mīnne hlāf būton stēopbearne. *Æ. H. ii. 448.*
31. 20. Of flȳsum mīnra scēapa wāron gehlȳwde ðearfena sīdan. *Æ. H. ii. 448.*
31. 25. Nē ic ne blissode on mīnum mēnigfealdum welum. *Æ. H. ii. 448.*
31. 29. Ne fægnode ic on mīnes fēondes hryre. *Æ. H. ii. 448.*
31. 32, 33. Ne læg ælðeodig man wiðutan mīnum hegum, ac mīn duru geopenode symle wegfērendum. Ne behȳdde ic mīne synna, nē ic on mīnum bōsme ne bediglode mīne unrihtwisnysse. *Æ. H. ii. 448.*
42. 7, 8. Ac God hī gespræc þā, and cwæð þæt hē him eallum ðrim gram wære, forþanðe hī swā rihtlice ætforan him ne

- die de terra surrecturus sum, et rursum circumdabor pelle mea, et in carne mea videbo Deum meum. Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius; reposita est haec spes mea in sinu meo.
29. 12-16. Eo quod liberassem pauperem vociferantem, et pupillum cui non esset adiutor, . . . et cor viduae consolatus sum. Iustitia indutus sum; et vestivi me, sicut vestimento et diademate, iudicio meo. Oculus fui caeco, et pes claudō. Pater eram pauperum. . . .
30. 16, 17. . . . Possident me dies afflictionis. Nocte os meum perforatur doloribus, et qui me comedunt non dormiunt.
30. 19. Comparatus sum luto, et assimilatus sum favillae et cineri.
31. 16, 17. Si negavi quod volebant pauperibus; . . . si comedi buccellam meam solus, et non comedit pupillus ex ea.
31. 20. Si non . . . latera eius . . . de velleribus ovium mearum calefactus est.
31. 25. Si laetatus sum super multis divitiis meis. . . .
31. 29. Si gavisus sum ad ruinam eius qui me oderat. . . .
31. 32, 33. Foris non mansit peregrinus; ostium meum viatori patuit. Si abscondi quasi homo peccatum meum, et celavi in sinu meo iniquitatem meam.
42. 7, 8. . . . Dominus . . . dixit ad

spræcon swā-swā Iob his ðegen. God cwæð him to : Nimað ēow nū seofon fearras and seofon rammās, and farað eft ongēan tō mīnum ðēowan Iobe, and geoffriað ðās lāc for ēow ; Iob sōðlice, mīn ðēowa, gebit for ēow—and ic his ansyne underfō— þæt ēow ne bēo tō dysige geteald, þæt gē swā rihtlice tō mē ne spræcon swā-swā mīn ðēowa Iob. *Æ. H. ii. 456.*

42. 9. Elifaz ðā, and Baldað, and Sofar ferdon ongēan tō heora mæge Iobe, and didon swā-swā him God bebēad ; and Drihten underfēng Iobes ansyne, and heora synne ðurh his ðingrædene forgeaf. *Æ. H. ii. 458.*

|| Ðā ðrȳ cyningas . . . gewendon him hām syððan. *Æ. H. ii. 456.*

42. 10. Drihten ēac ðā geeyrde tō Iobes behrēowsunge, ðā-ðā hē for his mægum gebæd ; and hine gehælde fram eallum his untrumnyssum, and his æhta him ealle forgeald be twȳ-fealdum. *Æ. H. ii. 458.*

42. 11. Hwæt, ðā Iobes gebrōðra and geswustru, and ealle ðā þe hine ær cūðon, cōmon him tō, and hine gefrēfrodon, and his micelum wundrodon, and him gife gēafon. *Æ. H. ii. 458.*

42. 12, 13. Iob hæfde ær his untrumnysse seofon ðusend scēapa and ðrēo ðusend olfenda, fīf hund getȳme oxena and fīf hund assan ; him wæron eft forgoldene feowertȳne ðusend scēapa and syx þusend olfenda, þusend getȳme oxena and þusend assan ;

Eliphaz Themanitem: Iratus est furor meus in te et in duos amicos tuos, quoniam non estis locuti coram me rectum, sicut servus meus Iob. Sumite ergo vobis septem tauros et septem arietes, et ite ad servum meum Iob, et offerte holocaustum pro vobis; Iob autem servus meus orabit pro vobis—faciem eius suscipiam—ut non vobis imputetur stultitia; neque enim locuti estis ad me recta, sicut servus meus Iob.

42. 9. Abierunt ergo Eliphaz Themanites, et Baldad Suhites, et Sophar Naamathites, et fecerunt sicut locutus fuerat Dominus ad eos, et suscepit Dominus faciem Iob.

42. 10. Dominus quoque conversus

est ad poenitentiam Iob, cum oraret ille pro amicis suis. Et addidit Dominus omnia quaecumque fuerant Iob duplicia.

42. 11. Venerunt autem ad eum omnes fratres sui et universae sorores suae, et cuncti qui venerant eum prius, et comederunt cum eo panem in domo eius, et moverunt super eum caput, et consolati sunt eum super omni malo quod intulerat Dominus super eum, et dederunt ei unusquisque ovem unam et inaurem auream unam.

42. 12, 13. Dominus autem benedixit novissimis Iob magis quam principio eius. Et facta sunt ei quattuordecim millia ovium, et sex millia camelorum, et mille

and Drihten hine blētsode swiðor on ende ðonne on angynne. Hē hæfde seofon suna and ðreo dohtra ær, and siððan eft eal swā fela. *Æ. H. ii. 458.*

42. 15, 16. Nāeron gemette on ealre eorðan swā wlitige wimmen swā-swā wēron Iobes dohtra. Hē sōðlice leofode æfter his swingle ān hund gēara and fēowertig gēara, and geseah his bearra bearn oð ðā fēorðan mægðe. *Æ. H. ii. 458.*

PSALMS.

2. 7. God cwæð tō mē : Ðū eart mīn sunu, nū tō-dæg ic gestrynde þē. *Æ. H. ii. 14.*
 10. 3. Se synfulla bið gehærod on his lustum, and se unrihtwisa bið geblētsod. *Æ. H. i. 492.*
 12. 8. Þā ārleasan turniað on ymbhwyrft. *Æ. H. i. 514.*
 16. 9, 10. Mīn lichama gerest on hihte, forðanþe þū ne forlætst mīne sāwle on helle, nē ðū ne geðafast þæt mīn lichama gebrosnige. *Æ. H. ii. 16.*
 17. 3. Drihten, ðū āfandodest us on ðisum fyre, and nis on us gemett ænig unrihtwisnys. *Æ. H. ii. 312.*
 17. 15. Drihten, ic bēo ætēowed mid rihtwisnysse on ðinre gesihðe ; and ic bēo gefylled þonne ðin wuldor geswutelod bið. *Æ. H. i. 552.*
 18. 5, 6. Deaþes geomerunga mē beodod, and helle sārnyssa mē beodod ; and ic on mīnre gedrēfednysse Drihten clypode, and hē of his hālgan temple mīne stemne gehyrde. *Æ. H. ii. 86.*

iuga bovum, et mille asinae. Et lant....

fuerunt ei septem filii, et tres filiae. 16. 9, 10. ... Caro mea requiescet

42. 15, 16. Non sunt autem inventae mulieres speciosae sicut filiae Iob in universa terra. ... Vixit autem Iob post haec centum quadraginta annis, et vidit filios suos, et filios filiorum suorum usque ad quartam generationem. ... in spe, quoniam non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem.

17. 3. ... Igne me examinasti, et non est inventa in me iniquitas.

17. 15. Ego autem in iustitia apparebo conspectui tuo ; satiabor eum apparuerit gloria tua.

18. 5, 6. Dolores inferni circumderunt me ; praeoccupaverunt me laquei mortis ; in tribulatione mea invocavi Dominum, et ad Deum meum clamavi, et exaudivit de templo sancto suo vocem meam. ...

PSALMS.

2. 7. Dominus dixit ad me : Filius meus es tu, ego hodie genui te.
 10. 3. Quoniam laudatur peccator in desideriis animae suae, et iniquus benedicitur.
 12. 8. In circuitu impiiambu-

19. 1. Heofonas cýðað Godes wuldor. *Æ. H. i. 520.*
 19. 4. Se swæg heora bodunge fërde geond ealle eorðan, and heora word becōmon tō gemærum ealles ymbhwyrftes. *Æ. H. i. 542.*
 19. 5. Swā-swā brýdguma hē gæð forð of his brýðbedde. *Æ. H. ii. 10; cf. i. 200.*
 19. 6. Nis nān þe hine behýdan mæge fram his hētan. *Æ. H. i. 282; cf. ii. 606.*

22. 16. Fela hundas mē ymbe ēodon. *Æ. H. ii. 114.*

Hi ðurhðýdon mīne handa and mīne fēt. *Æ. H. ii. 16.*

22. 18. Hi dældon mīn rēaf betwux him. *Æ. H. ii. 16.*

23. 5. Drihten, þū gegearcōdest mýsan on mīnre gesihðe, tō-gēanes ðām þe mē gedræfdon. *Æ. H. ii. 114.*

24. 1. Eorðe, and eall hire gefyllednys, and eal ymbhwyrft, and þā ðe on ðām wuniað, ealle hit syndon Godes æhta. *Æ. H. i. 172.*

|| Sēo eorðe and hire gefyllednys is Godes. *Æ. H. ii. 104.*

24. 8. Drihten is strang and mihtig on gefeohte. *Æ. H. i. 196.*

33. 9. Hē hit gecwæð, and þā gesceafta wæron geworhte; hē bebēad, and hī wæron gesceapene. *Æ. H. i. 122.*

34. 1. Ic hērige mīnne Drihten on ælene tīman. *Æ. H. i. 252.*

34. 19. Fela sind þāra rihtwīsa gedreccednyssa, ac Drihten fram eallum ðysum hī ālȳst. *Æ. H. i. 574.*

37. 27. Būh fram yfele, and dō gōd. *Æ. H. ii. 602.*

39. 6. On idel bið ælc man gedrēfed se ðe hordað and nāt hwām hē hit gegaderað. *Æ. H. i. 66.*

|| On idel swincð se ðe goldhordað and nāt hwām hē hit gegaderað. *Æ. H. ii. 104.*

19. 1. Coeli enarrant gloriam Dei. . . .

19. 4. In omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum.

19. 5. . . . Ipse tamquam sponsus procedens de thalamo suo. . . .

19. 6. . . . Nec est qui se abscondat a calore eius.

22. 16. Quoniam circumdederunt me canes multi. . . . Foderunt manus meas et pedes meos.

22. 18. Diviserunt sibi vestimenta mea. . . .

23. 5. Parasti in conspectu meo mensam, adversus eos qui tribulant me. . . .

24. 1. Domini est terra, et plenitudo eius; orbis terrarum, et universi qui habitant in eo.

24. 8. . . . Dominus fortis et potens, Dominus potens in praelio.

33. 9. Quoniam ipse dixit, et facta sunt; ipse mandavit, et creata sunt.

34. 1. Benedicam Dominum in omni tempore. . . .

34. 19. Multae tribulationes iustorum, et de omnibus his liberabit eos Dominus.

37. 27. Declina a malo, et fac bonum. . . .

39. 6. . . . Frustra conturbatur;

45. 9. Sēo cwēn stent æt ðinre swiðran on ofergyldum gyrlan, ymbserȳd mid mēnigfealdre fāhnysse. Æ. H. ii. 586.
45. 13. Eall hire wuldor is wiðinnan. Æ. H. ii. 564.
47. 5. God āstihð ūp tō heofonum mid micelre myrhðe. Æ. H. ii. 16.
49. 12. Se mann, ðā-ðā hē on wurðmynte wæs, hē hit ne understōd; hē is forðȳ wiðmeten stantum nȳtenum, and is him gelice geworden. Æ. H. i. 96.
49. 20. See Ps. 49. 12.
50. 3. God cymð swutellice, and hē ne suwað; fȳr byrnð on his gesihðe, and on his ymbhwyrfte bið swiðlic storm. Æ. H. i. 618.
 || God cymð swutellice, and hē ne suwað; fȳr byrnð on his gesihðe, and stiðlic hrēohnys bið onbūton him. Æ. H. ii. 18.
50. 15. Clypa mē on dæge ðinre gedræfednysse; and ic ðe āhrēdde, and ðū mēarsast mē. Æ. H. ii. 126.
50. 16, 17. God cwæð tō ðām synfullum: Hwī bodast ðū mīne rihtwīsnysa and mīne gecȳðnysse þurh þīnne mūð? Þū sōðlice hatast ðeawfæstnysse, and ðū āwurpe mīne word underbæc. Æ. H. ii. 530, 532.
51. 5. Ealle mēn bēoð . . . mid unrihtwīsnysse geēacnode, and mid synnum ācennede. Æ. H. i. 200.
56. 12. God Ælmihtig, on mē synd þīne behāt, þā ic ðe forgyldo ðurh hērunga. Æ. H. i. 584.
58. 1. Gē manna bearn, dēmað rihtlice. Æ. H. ii. 322.
59. 17. Mīn gefylsta, ðe ic singe; forðanðe ðū, God, eart mīn andfenga, mīn God, and mīn mildheortnyss. Æ. H. ii. 82.

thesaurizat, et ignorat cui con-
gregabit ea.

lationis; eruam te, et honorifi-
cabis me.

45. 9. . . . Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.
45. 13. Omnis gloria eius . . . ab intus. . . .
47. 5. Ascendit Deus in iubilo. . . .
49. 12. . . . Homo, cum in honore esset, non intellexit; comparatus est iumentis insipientibus, et similis factus est illis.
50. 3. Deus manifeste veniet, Deus noster, et non silebit; ignis in conspectu eius exardescet, et in circuitu eius tempestas valida.
50. 15. Et invoca me in die tribu-
50. 16, 17. Peccatori autem dixit Deus: Quare tu enarras iustitias meas, et assumis testamentum meum per os tuum? Tu vero odisti disciplinam, et proiecasti sermones meos retrorsum.
51. 5. . . . In iniquitatibus conceptus sum, et in peccatis concepit me mater mea.
56. 12. In me sunt, Deus, vota tua, quae reddam laudationes tibi.
58. 1. . . . Recta iudicate, filii hominum.
59. 17. Adiutor meus, tibi psallam;

62. 12. Þu, Drihten, forgyltst ælcum be his weorcum. *Æ. H. ii. 18.*
63. 5. Bēo mīn sǣwul gefylled swā-swā mid rysle and mid ungele. *Æ. H. i. 522.*
68. 33. Singað þām Gode ðe āstāh ofer heofonas tō eastdæle. *Æ. H. ii. 16.*
68. 35. . . . on his hālgum, on ðām hē is wundorlic. *Æ. H. i. 446.*
72. 11. Ealle cyningas onbūgað him, and ealle þēoda him ðēowiað. *Æ. H. ii. 18.*
73. 28. Mē is gōd þæt ic mē to Gode geðeode, and sette mīnne hiht on Drihtne. *Æ. H. ii. 440.*
80. 1. Drihten, ðu ðe sitst ofer cherubin, geswutela ðe sylfne. *Æ. H. i. 348.*
82. 6. Ic cwæð: Gē sind godas, and gē ealle sind bearn þæs Hēhstan. *Æ. H. i. 324 ; cf. i. 366.*
 || Sōðlice mēn syndon godas gecēgede. *Æ. H. i. 40.*
84. 7. Ðā hālgan farað fram mihte tō mihte; ealra goda God bið gesewen on Sion. *Æ. H. ii. 334.*
 || Þā hālgan farað fram mihte tō mihte. *Æ. H. i. 602.*
86. 1. Ic sōðlice eom wædla and þearfa. *Æ. H. i. 550 ; cf. Ps. 109. 22.*
86. 10. Þu eart mære and micel, ðe wundra wyrest; þu eart āna God. *Æ. H. ii. 20.*
89. 26. Hē sylf clypode tō mē: Þu eart mīn fæder. *Æ. H. ii. 16.*
89. 27. And ic gesette hine frumcennedne and healicne tōforan eallum eorðlicum cynegum. *Æ. H. ii. 16.*

quia, Deus, susceptor meus es;
 Deus meus misericordia mea.

bim, manifestare.

62. 12. . . . Domine, . . . tu reddes
 unicuique iuxta opera sua.

82. 6. Ego dixi: Dii estis, et filii
 Excelsi omnes.

63. 5. Sicut adipe et pinguedine
 repleatur anima mea. . . .

84. 7. . . . Ibunt de virtute in vir-
 tutem; videbitur Deus deorum in
 Sion.

68. 33. Qui ascendit super coelum
 coeli ad orientem. . . .

86. 1. . . . Quoniam inops et pauper
 sum ego.

68. 35. Mirabilis Deus in sanctis
 suis. . . .

86. 10. Quoniam magnus es tu, et
 faciens mirabilia; tu es Deus
 solus.

72. 11. Et adorabunt eum omnes
 reges terrae; omnes gentes ser-
 vient ei.

89. 26. Ipse invocabit me: Pater
 meus es tu. . . .

73. 28. Mihi autem adhaerere Deo
 bonum est, ponere in Domino
 Deo spem meam. . . .

89. 27. Et ego primogenitum po-
 nam illum excelsum prae regibus
 terrae.

80. 1. . . . Qui sedes super cheru-

90. 10. *See* Æ. H. i. 490.
91. 11, 12. God behead his englum be ðe, þæt hi ðe healdon, and on heora handan hebban, þe-læs-ðe ðu æt stāne þinne fōt ætspurne. Æ. H. i. 516; cf. Matt. 4. 1-11.
93. 5. Drihten, ðine gecyðnyssa sindon swiðe geleaffice. Æ. H. ii. 42.
Drihten, þinum huse gedafenað hālgyns on daga langsum-
nyse. Æ. H. ii. 582.
94. 18. Gif mīn fōt āslād, Drihten, ðin mildheortnys geheolp mē. Æ. H. ii. 392.
95. 2. Uton forhradian Godes ansyne on andetnyse. Æ. H. ii. 124.
106. 17, 18. Sēo eorðe geopenode and forswealh Dathan, and heo oferwreah Abiron and his gegaderunge, and heofenlic fyr barn on heora gesamnunge, and ðā synfullan forbærnde. Æ. H. ii. 420.
109. 22. Ic sōðlice eom wædla and pearfa. Æ. H. i. 550; cf. Ps. 86. 1.
110. 1. God cwæð tō mīnum Drihtne: Site hēr tō mīnum swiðran. Æ. H. ii. 16; cf. Acts 2. 32 ff.
111. 10. Godes ege is wiśdōmes angynn. Æ. H. i. 550.
112. 1. Eadig bið se wer se ðe hine ondræt God, and āwēnt his willan tō his bebodum. Æ. H. ii. 52.
112. 9. Hē āspende his ðing, and tōdælde ðearfum, and his riht-wisnys wunað ā on worulde. Æ. H. i. 254.
116. 15. Ealra gecorenra hālgena deað is deorwurðe on Godes gesihðe. Æ. H. i. 48.
118. 22. *See* Æ. H. i. 106.
91. 11, 12. Quoniam angelis suis mandavit de te ut custodiant te in omnibus viis tuis. In manibus portabunt te, ne forte offendas ad lapidem pedem tuum.
93. 5. Testimonia tua credibilia facta sunt nimis; domum tuam decet sanctitudo, Domine, in longitudinem dierum.
94. 18. Si dicebam: Motus est pes meus, misericordia tua, Domine, adiuuabat me.
95. 2. Praeoccupemus faciem eius in confessione. . . .
106. 17, 18. Aperta est terra, et deglutivit Dathan, et operuit super congregationem Abiron, et exarsit ignis in synagoga eorum; flamma combussit peccatores.
109. 22. Quia egenus et pauper ego sum. . . .
110. 1. Dixit Dominus Domino meo: Sede a dextris meis. . . .
111. 10. Initium sapientiae timor Domini. . . .
112. 1. Beatus vir qui timet Dominum; in mandatis eius uolet nimis.
112. 9. Dispersit, dedit pauperibus; iustitia eius manet in saeculum saeculi. . . .
116. 15. Pretiosa in conspectu Domini mors sanctorum eius.

118. 24. Ðæs is se dæg þe Drihten worhte ; uto blissian and fægrian on ðam dæge. *Æ. H. ii. 292, 294.*
121. 4. Ne slæpð nē ne hnappað se ðe hylt Israhel. *Æ. H. ii. 230.*
127. 1. Būton Drihten ða burh gehealde, on ydel waciað þā hyrdas ðe hī healdað. *Æ. H. ii. 230.*
127. 2, 3. Donne God sylð his lēofum slæp, þæt is Drihtnes yrfwyrdnys. *Æ. H. ii. 526.*
132. 9. Drihten, þīne sācerdas sind ymbserýdde mid rihtwīs-nysse. *Æ. H. i. 210.*
135. 15-17. Ðæra hæðenra anlicnyssa sind gyldene and sylfrene, manna handgeweore ; hī habbað dumne mūð and blinde ēagan, deafe ēaran and ungrāpigende handa, fet būtan fēðe, bodig būtan līfe. *Æ. H. i. 366.*
138. 6. Se healica Drihten scēawað þā eadmōdan, and þā mōdigan feorran oncnēwð. *Æ. H. i. 128.*
139. 16. Mīn Drihten, þīne ēagan gesāwon mine unfulfrēmednysse, and on þīnre bēc ealle sind āwritene. *Æ. H. i. 530.*
139. 17, 18. Mē sōðlice sind þīne frýnd, God, swiðe ārwurðe, and heora ealdordōm is swiðe gestrangod. Ic hī gerīme, and hī bēoð gemenigfylde ofer ðære sǣ sandceosol. *Æ. H. ii. 524.*
- || Ic hī getealde, and heora getel is mǣre ðonne sandceosol. *Æ. H. i. 536.*
- Ic ārās of deaðe, and ic eft mid þe eom. *Æ. H. ii. 16.*
141. 2. Drihten, sý mīn gebed āsēnd swā-swā byrnende stōr on ðīnre gesihðe. *Æ. H. i. 118.*

118. 24. Haec est dies quam fecit Dominus ; exultemus et laetemur in ea.
121. 4. Ecce non dormitabit neque dormiet qui custodit Israel.
127. 1. . . . Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam.
127. 2, 3. . . . Cum dederit dilectis suis somnum, ecce hereditas Domini, filii. . . .
132. 9. Sacerdotes tui induantur iustitiam. . . .
135. 15-17. Simulacra gentium argentum et aurum, opera manuum hominum : os habent, et non loquuntur ; oculos habent, et non videbunt ; aures habent, et non audient ; neque enim est spiritus in ore ipsorum.
138. 6. Quoniam excelsus Dominus, et humilia respicit, et alta a longe cognoscit.
139. 16. Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur. . . .
139. 17, 18. Mihi autem nimis honorificati sunt amici tui, Deus ; nimis confortatus est principatus eorum. Dinumerabo eos, et super arenam multiplicabuntur. Exsurrexī, et adhuc sum tecum.
141. 2. Dirigatur oratio mea sicut incensum in conspectu tuo. . . .

142. 5. Drihten, þū eart mīn hiht ; beo mīn dæl on þæra lybbendra eorðan. *Æ. H. i. 550.*
146. 3, 4. Nellað gē getrūwian on ealdormannum, nē on manna bearnum, on ðām nis nān hæl. Heora gāst gewit, and hī tō eorðan gehwyrfað, and on ðām dæge losiað ealle heora geðohtas. *Æ. H. i. 410.*

PROVERBS.

1. 28. Þonne hī clypiað tō mē, and ic hī ne gehyre ; hī ārisað on ærnemerigen, ac hī ne gemetað mē. *Æ. H. ii. 378.*
3. 9. Ārwurða ðinne Drihten mid þinum æhtum, and of ðinum frumwæstmum syle ðearfum. *Æ. H. ii. 102.*
4. 16. Hī blissiað on yfelnysses and on ārleasum dædum, and hī slāp ne underfōð, būton hī yfel gefremmon. *Æ. H. ii. 322.*
4. 18. And rihtwisra siðfæt is swilce scinende leoht, and weaxende symle oð sōðre fulfremmednysses. *Æ. H. ii. 322.*
5. 22. Ānra gehwile mann is gewriðen mid rāpum his synna. *Æ. H. i. 208.*
13. 8. Þæs rīcan mannes welan sind his sāwle ālysednysses. *Æ. H. i. 204.*
13. 24. Sē ðe sparað his gyrd, hē hatað his cild ; and sē ðe hit lufað, hē lārð hit ānrædlice. *Æ. H. ii. 324.*
15. 15. Yfele sind ūre dagas. *Æ. H. i. 490.*
16. 32. Sēle is se geðyldiga wer þonne se stranga ; and sē ðe his mōd gewylt is bētera ðonne sē ðe burh oferwinð. *Æ. H. ii. 544.*
17. 3. *See Æ. H. i. 288.*

142. 5. . . . Tu es spes mea, portio mea in terra viventium.
146. 3, 4. . . . Nolite confidere in principibus, in filiis hominum, in quibus non est salus. Exhibet spiritus eius, et revertetur in terram suam ; in illa die peribunt omnes cogitationes eorum.
4. 16. Non enim dormiunt nisi malefecerint, et rapitur somnus ab eis nisi supplantaverint.
4. 18. Iustorum autem semita, quasi lux splendens, procedit et crescit usque ad perfectam diem.
5. 22. . . . Funibus peccatorum suorum constringitur.

PROVERBS.

1. 28. Tunc invocabunt me, et non exaudiam ; mane consurgent, et non invenient me.
3. 9. Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei.
13. 8. Redemptio animae viri divitiarum suarum. . . .
13. 24. Qui parcat virgae, odit filium suum ; qui autem diligit illum, instanter erudit.
15. 15. Omnes dies pauperis mali. . . .
16. 32. Melior est patiens viro forti ; et qui dominatur animo suo, expugnatore urbium.

17. 5. Gif hwā ðearfan forsihð, hē tælð his Seyppend. *Æ. H. ii. 328.*
 19. 11. Þæs mannes wīsdōm bið oncnāwen purh geðyld. *Æ. H. ii. 544.*
 21. 13. Sē ðe āwēnt his neþ fram clypigendum ðearfan, hē sylf clypað eft tō Gode, and his stemne ne bið gehȳred. *Æ. H. ii. 102.*
 21. 20. Gewilnigendlic goldhord lřð on ðæs witan mūðe. *Æ. H. i. 116.*
 21. 30. Nis nān wīsdōm nē nān rād nāht ongēan God. *Æ. H. i. 82.*
 23. 14. Stȳr ðinum cilde, and sleh hit mid gyrde, and ðū swā alȳst his sāwle fram dēaðe. *Æ. H. ii. 324.*
 28. 14. Ēadig bið se man þe symle bið forhtigende; and soðlice se heardmōða befylð on yfel. *Æ. H. i. 408.*
 29. 5. Lyffetyndra tungan gewriðað manna sāwle on synnum¹. *Æ. H. i. 494.*
 29. 19. Ne bið se stunta mid wordum gerihtlāced. *Æ. H. ii. 532.*
 31. 4. Ne bið nān ðing dīgle þær ðær druncennys rīxað. *Æ. H. i. 604.*

SONG OF SOLOMON.

4. 11. And unāsegegndlic bræð stēmdē of hire gyrlum. *Æ. H. i. 444.*
 5. 5. Mīne handa drypton myrran. *Æ. H. i. 118.*
 5. 12. Ic geseah ðā wītegan swilce culfran āstigende ofer strēamlicum rīðum. *Æ. H. i. 444.*
 6. 10 (Vulg. 9). Hwæt is ðeos ðe hēr āstihð swilce ārisende dægri-ma, swā wlitig swā mōna, swā gecoren swā sunne, and swā egeslic swā fyrdruma? *Æ. H. i. 442.*

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|---|---|
| 17. 5. Qui despicit pauperem, exprobrat Factori eius. . . | sermonibus loquitur amico suo rete expandit gressibus eius. |
| 19. 11. Doctrina viri per patientiam noscitur. . . | 29. 19. Servus verbis non potest erudiri. . . |
| 21. 13. Qui obturat aurem suam ad clamorem pauperis, et ipse clamabit, et non exaudietur. | 31. 4. . . . Quia nullum secretum est ubi regnat ebrietas. |

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| 21. 20. Thesaurus desiderabilis . . . in habitaculo iusti. . . | SONG OF SOLOMON. |
| 21. 30. Non est sapientia, non est prudentia, non est consilium contra Dominum. | 4. 11. . . . Odor vestimentorum tuorum sicut odor thuris. |
| 23. 14. Tu virga percuties eum, et animam eius de inferno liberabis. | 5. 5. . . . Manus meae stillaverunt myrrham. |
| 28. 14. Beatus homo qui semper est pavidus; qui vero mentis est durae corruiet in malum. | 5. 12. Oculi eius sicut columbae super rivulos aquarum. . . |
| 29. 5. Homo qui blandis fictisque | 6. 9. Quae est ista, quae progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata? |

¹ Doubtfully assigned here.

ISAIAH.

1. 3. Se oxa oncnēow his hlāford, and se assa his hlāfordes binne.

Æ. H. i. 42.

1. 17-20. Helpað ofsettum, and stēopcildum dēmað; beweriað wydewan wið wælhreawum ehterum, and ðreagað mē siððan. Þis sǣde Drihten, and gif ēowere synna wæron wolenrēade ær ðan, hī beoð scinende on snāwes hwitnysse. Gif gē mē gehyrað, gē etað þære eorðan gōd; gif gē mē geyrsiað, ēow fornimð mīn swurd. Æ. H. ii. 322.

5. 7. Sōðlice Godes wīngeard is Israhela hīwræden. Æ. H. ii. 72.

5. 20. Wā ðām ðe talað, mid trēowlēasum mōde, yfel tō gōde, and gōd tō yfele; þeostru tō lēhte, and lēht tō ðeos-trum. Æ. H. ii. 322.

5. 22-24. Wā ðān ðe strang bið tō swiðlicum drencum and tō gemēncgenne ðā micclan druncennysse; swilce gerihtwisiað þone ārleāsan for sceattum, and þām rihtwīsum ætbredað his rihtwīsnysse swā. Forðī hī fornimð helle fȳr swā-swā ceaf, and heora wyrtruma bið swā-swā windige ȳsla. Æ. H. ii. 322.

7. 14. Efne, sceal mǣden geēacnian on hire innoðe, and æcennan sunu; and his nama bið gecīged Emmanuhel. Æ. H. i. 192.

|| Efne, ān mǣden sceal geēacnian, and æcennan sunu; and his nama bið Emmanuhel. Æ. H. ii. 14; cf. Matt. 1. 23.

9. 6, 7. Ūs is cild æcenned, and ūs is sunu forgifen, and his eal-dordōm is on his exlum, and hē bið gehāten wundorlic, rǣdbora,

ISAIAH.

1. 3. Cognovit bos possessorem suum, et asinus praesepe domini sui. . .

1. 17-20. . . . Subvenite oppresso, iudicate pupillo, defendite viduam. Et venite, et arguite me, dicit Dominus: si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur. . . . Si . . . audieritis me, bona terrae comedetis. Quod si . . . me ad iracundiam provocaveritis, gladius devorabit vos. . .

5. 7. Vineam enim Domini exercituum domus Israel est. . .

5. 20. Vae qui dicitis malum bonum, et bonum malum, ponentes tene-

bras lucem, et lucem tenebras. . .

5. 22-24. Vae qui potentes estis ad bibendum vinum, et viri fortes ad miscendam ebrietatem, qui iustificatis impium pro muneribus, et iustitiam iusti aufertis ab eo. Propter hoc, sicut devorat stipulam lingua ignis, et calor flammae exurit, sic radix eorum quasi favilla erit, et germen eorum ut pulvis ascendet. . .

7. 14. . . . Ecce virgo concipiet, et pariet filium; et vocabitur nomen eius Emmanuel.

9. 6, 7. Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super hu-

strang God, and fæder þære tōweardan worulde, and sibbe ealdor; his rīce and his anweald bið gemenigfyld, and ne bið nān ende his sibbe. *Æ. H. ii. 16.*

11. 2, 3. Ðā mēn . . . becumað tō seofonfealdre gife þæs Hālgan Gastes: þā sind wīsdōm and andgit, rād and strēngð, ingehyð and ārfæstnys; Godes ege is se sefoða. *Æ. H. ii. 292.*

|| Ān is se Hālgā Gāst þe sylð gecorenum mannum ðā seofonfealdan gife: þæt is, wīsdōm and andgit, rād and strēngð, ingehyð and ārfæstnys; Godes ege is sēo sefoðe. *Æ. H. ii. 398.*

Hē onbryrt ūre mōd mid seofonfealdre gife: þæt is, mid wīsdōme and andgyte, mid geðeahte and strēncðe, mid ingehyde and ārfæstnysse; and hē ūs gefylð mid Godes ege.

Æ. H. i. 326; cf. i. 328, ii. 14.

14. 12, 13. *See* *Æ. H. i. 10.*

26. 19. Þā dēadan sceolon ārisan, and þā ðe liegað on byrgenum hī geedeuciað. *Æ. H. ii. 18.*

30. 26. Þonne bið seō sunne be seofonfealdum beorhtre þonne hēo nū sȳ, and se mōna hæfð þære sunnan lēoht. *Æ. H. i. 618.*

35. 4-6. Sēcgað þām wācmōdum þæt hī bēon gehyrte, and nān ðing ofdrædde; hēr cymð God sylf, and gehælð ūs. Þonne bēoð geopenode blindra manna ēagan, and dēaffra manna ēaran gehȳrað; þonne hlēapð se healta swā-swā heort, and dumbra manna tungan bēoð swiðe getinge. *Æ. H. ii. 16.*

36. 1. *See* *Æ. H. i. 568.*

36. 14. *See* 2 Kings 18. 29.

36. 20. *See* 2 Kings 18. 35.

37. 1, 2. *See* 2 Kings 19. 1, 2.

37. 4. *See* 2 Kings 19. 4.

37. 6. *See* 2 Kings 19. 6.

merum eius: et vocabitur nomen eius admirabilis, consiliarius, Deus, fortis, pater futuri saeculi, princeps pacis; multiplicabitur eius imperium, et pacis non erit finis. . . .

11. 2, 3. Et requiescet super eum spiritus Domini: spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis; et replebit eum spiritus timoris Domini. . . .

26. 19. Vivent mortui tui; interfecti mei resurgent. . . .

30. 26. Et erit lux lunae sicut lux solis, et lux solis erit septemplex ter, sicut lux septem dierum: . . .

35. 4-6. Dicite pusillanimis: Confortamini, et nolite timere; . . . Deus ipse veniet, et salvabit vos. Tunc aperientur oculi caecorum, et aures surdorum patebunt; tunc saliet sicut cervus claudus, et aperta erit lingua mutorum. . . .

37. 29. *See 2 Kings 19. 28.*
 37. 33. *See 2 Kings 19. 32.*
 37. 35. *See 2 Kings 19. 34.*
 37. 36-38. *See 2 Kings 19. 35-37.*
 38. 21. Isaias, þe worhte ðam cyninge Ezechie cliðan tō his dolge,
 and hine gelācnode. . . . *Æ. H. i. 476.*
 40. 3, 4. Stemn clypigendes on wēstene: Gearciað Godes weig,
 doð rihte his paðas. Ælc ðene bið gefylled, and ælc dūn bið
 geēadmēt, and ealle wōhnyssa beoð gerihte, and scearpnyssa
 gesmēðode¹. *Æ. H. i. 360.*
 || Gearciað Godes weig. *Æ. H. i. 362.*
 || Gearciað Drihtnes weg, doð rihte his sīðfætu. *Æ. H. ii. 530.*
 40. 6. Ælc flāsc is gars, and þæs flāscs wuldor is swilce wyrta
 blōstm. *Æ. H. i. 188.*
 42. 2. Hē ne flāt, nē ne hrȳmde, ne nān mann his stemne on
 strætum ne gehȳrde. *Æ. H. i. 592; cf. ii. 44.*
 44. 17. Mēn . . . bugon tō þām anlicnyssum þe hī sylfe worhton,
 and him cwædon tō: þū eart mīn God. *Æ. H. i. 208.*
 53. 4. Sōðlice hē sylf ætbræd ure ādlunga, and ure sārnyssa hē
 sylf ābær. *Æ. H. i. 122.*
 53. 7. Hē is gelæd tō slēge swā-swā scēp, and hē suwade and
 his mūð ne ondyde, swā-swā lamb deð þonne hit man
 scyrð. *Æ. H. ii. 16; cf. ii. 40.*
 57. 15. On hwām gerest Godes Gāst būton on ðam eadmōdan²?
Æ. H. i. 362.

38. 21. Et iussit Isaias ut tollerent foris.
 massam de ficis, et cataplasma rent 44. 17. . . . Curvatur ante illud, et
 super vulnus, et sanaretur. adorat illud et obsecrat, dicens:
 40. 3, 4. Vox clamantis in deserto: . . . Deus meus es tu.
 Parate viam Domini, rectas facite 53. 4. Vere languores nostros ipse
 . . . semitas Dei nostri. Omnis tulit, et dolores nostros ipse por-
 vallis exaltabitur, et omnis mons tavit. . . .
 et collis humiliabitur, et erunt 53. 7. . . . Sicut ovis ad occisionem
 prava in directa, et aspera in vias ducetur, et quasi agnus coram
 planas. tondente se obmutescet, et non
 40. 6. . . . Omnis caro foenum, et aperiet os suum.
 omnis gloria eius quasi flos agri. 57. 15. . . . Habitans . . . cum con-
 42. 2. Non clamabit, neque accipiet trito et humili spiritu. . . .
 personam, nec audietur vox eius

¹ Probably translated from Luke 3. 4, 5.

² Doubtfully assigned here.

58. 1. Clypa, and ne geswīc ðū, ahefe þīne stemne swā-swā bȳme, and cȳð mīnum folce heora leahtras, and Iacobes hīrede heora synna. *Æ. H. i. 6.*

58. 7. Tōbrec ðinne hlāf, and syle ðone oþerne dæl hungrium mēn, and lād intō þinum hūse wæðlan, and ðā earman ælfremedan mēn, and gefrēfra hī mid þinum gōdum; þonne ðū nacodne gesēo, scrȳd hine, and ne forseoh ðin āgen flāsc.

Æ. H. i. 180.

60. 8. Hwæt sind pās þe hēr flēogað swā-swā wolenu, and swā-swā culfran tō heora ehðȳrlum? *Æ. H. i. 584.*

62. 2. þū bist gecīged nīwum naman, þone ðe Godes mūd genēmnode. *Æ. H. i. 96.*

65. 15. God gecīgð his ðēowan oðrum naman. *Æ. H. i. 96.*

66. 1. Heofon is mīn setl. *Æ. H. i. 520; cf. Matt. 5. 34-37.*

66. 24. þār nāfre heora wyrn ne swylt, nē heora fȳr ne bið ādwāsced. *Æ. H. i. 132.*

JEREMIAH¹.

4. 22. Hī sind snotere þæt hī yfel wyrcen, and hī sōðlice ne cunnon nāht tō gōde gewyrcean. *Æ. H. ii. 552.*

8. 7. Store and swalewe hēoldon ðone tīman heora tōcymes; and þis folc ne oncnēow Godes dōm. *Æ. H. i. 404.*

11. 20. *See Rom. 9. 29.*

58. 1. Clama, ne cesses, quasi tuba exalta vocem tuam, et annuncia populo meo scelera eorum, et domui Iacob peccata eorum.

58. 7. Frange esurienti panem tuum, et egenos vagosque induc in domum tuam; cum videris nudum, operi eum, et carnem tuam ne despexeris.

60. 8. Qui sunt isti qui ut nubes volant, et quasi columbae ad fenestras suas?

62. 2. . . . Et vocabitur tibi nomen novum, quod os Domini nominabit.

65. 15. . . . Et servos suos vocabit nomine alio.

66. 1. . . . Coelum sedes mea. . . .

66. 24. . . . Vermis eorum non morietur, et ignis eorum non extinguetur. . . .

JEREMIAH.

4. 22. . . . Sapientes sunt ut faciant mala, bene autem facere nesciunt.

8. 7. . . . Hirundo et ciconia custodierunt tempus adventus sui; populus autem meus non cognovit iudicium Domini.

¹ For passages attributed to Jeremiah, but not found, see Untraced Passages, p. 257.

16. 9. . . . þæt hī sceoldon . . . geswīcan blisse stemne and fæg-
nunge, brýdguman stemne and brýde. *Æ. H. ii. 86.*
16. 16. Ic asēnde mīne fisceras, and hī gefixiað hī; mīne huntan,
and hī huntiað hī of ælcere dūne and of ælcere hylle. *Æ. H. i. 576.*
17. 10. Ic āfandige manna heortan and heora lēndena, and
æleum sylle æfter his færelde, and æfter his āgenre āfund-
ennysse. *Æ. H. i. 114.*
17. 14. Drihten, gehæl mē, and ic bēo gehæled; geheald þū mē,
and ic bēo gehealden. *Æ. H. i. 254.*
23. 24. Ic gefylle mid mē sylfum heofonas and eorðan. *Æ. H. i. 262.*
29. 10. *See* *Æ. H. ii. 66.*
31. 15. *See* *Matt. 2. 18 (2. 16-18).*

LAMENTATIONS.

3. 41. Uton āhebban ūre heortan mid handum tō Gode. *Æ. H. ii. 124.*
4. 4. Ðā lýtlan cild bādon him hlāfes, ac þær næs nān mann ðe
pone hlāf him betwýnan tōbræce. *Æ. H. ii. 400.*

EZEKIEL.

1. 10. Ān ðæra nýtena wæs on mēnniscra ansýne him ætēowod,
oðer on lēon ansýne, pridde on cealfes, fēorðe on earnes.
Æ. H. ii. 430.
2. 6. Ðū mannes bearn, ungelēaffulle and yfel tihtende sind mid
þē, and þū wunast mid þām wyrstan wýrmcýnne. *Æ. H. i. 528.*

16. 9. . . . Ego auferam de loco et terram ego impleo? . . .
isto . . . vocem gaudii et vocem
laetitiae, vocem sponsi et vocem
sponsae.

LAMENTATIONS.

16. 16. Ecce ego mittam piscatores multos, dicit Dominus, et pesca-
buntur eos: et post haec mittam
eis multos venatores, et vena-
buntur eos de omni monte et de
omni colle. . . .
3. 41. Levemus corda nostra cum
manibus ad Dominum. . . .
4. 4. . . . Parvuli petierunt panem,
et non erat qui frangeret eis.

EZEKIEL.

17. 10. Ego Dominus scrutans cor
et probans renes; qui do uni-
cuique iuxta viam suam, et iuxta
fructum adinventionum suarum.
17. 14. Sana me, Domine, et sana-
bor; salvum me fac, et salvus
ero. . . .
23. 24. . . . Numquid non coelum
1. 10. Similitudo autem vultus eorum:
facies hominis et facies leonis a
dextris ipsorum quattuor, facies
autem bovis a sinistris ipsorum
quattuor, et facies aquilae desuper
ipsorum quattuor.
2. 6. Tu ergo, fili hominis, . . . incre-
duli et subversores sunt tecum, et
cum scorpionibus habitas. . . .

3. 18. Gif þū ne gestentst þone unrihtwisan, and hine ne manast þæt hē fram his ārlēasnyssse gecyrre and lybbe, þonne swelt se ārlēasa on his unrihtwīsnysse, and ic wille ofgān æt ðe his blōd. *Æ. H. i. 6.*

|| Būton þū gestande ðone unrihtwisan, and him his unrihtwīsnysse seġge, ic ofgā his blōdes gyte æt ðinum handum. *Æ. H. ii. 340.*

3. 19. Gif ðū ðonne þone ārlēasan gewarnast, and hē nele fram his ārlēasnyssse gecyrran, þū ālȳsdest þīne sāwle mid þære mynegunge, and se ārlēasa swylt on his unrihtwīsnysse.

Æ. H. i. 6.

3. 26. Ic dō þæt þīn tunge clifað to ðinum gōman, and þū bist dumb, nā swā-swā ðreagende wer, forðanþe sēo hīwrāden is swiðe ðwȳr. *Æ. H. ii. 530.*

11. 19. Ic ætbrēde him ðā stānenan heortan, and ic forgife him flāscene heortan. *Æ. H. ii. 204.*

18. 21, 22. Gif se ārlēasa and se synfulla wyrcð dædbōte ealra his synna, and hylt ealle mīne beboda, and rihtwīsnysse begæð, hē leofað, and ne swelt nā yfelum deaðe; and ic ne gemune nānra his synna ðe hē gefrēmode. *Æ. H. ii. 602.*

18. 26, 27. Gif se rihtwīsa gecyrð fram his rihtwīsnysse, and begæð unrihtwīsnysse ārlēaslice, ealle his rihtwīsnysse ic forgyte; and gif se ārlēasa behrēowsað his ārlēasnyssse, and begæð rihtwīsnysse, ne gemune ic nānra his synna. *Æ. H. i. 350.*

3. 18. Si dicente me ad impiū: Morte morieris, non annuntiaueris ei, neque locutus fueris ut avertatur a via sua impia et vivat, ipse impius in iniquitate sua morietur, sanguinem autem eius de manu tua requiram.

3. 19. Si autem tu annuntiaveris impio, et ille non fuerit conversus ab impietate sua, et a via sua impia, ipse quidem in iniquitate sua morietur, tu autem animam tuam liberasti.

3. 26. Et linguam tuam adhaerere faciam palato tuo, et eris mutus, nec quasi vir obiurgans, quia domus exasperans est.

11. 19. . . . Auferam cor lapideum de carne eorum, et dabo eis cor carneum.

18. 21, 22. Si autem impius egerit poenitentiam ab omnibus peccatis suis quae operatus est, et custodierit omnia praecepta mea, et fecerit iudicium et iustitiam, vita vivet, et non morietur; omnium iniquitatum eius, quas operatus est, non recordabor. . .

18. 26, 27. Cum enim averterit se iustus a iustitia sua et fecerit iniquitatem, morietur in eis; in iniustitia quam operatus est morietur. Et cum averterit se impius ab impietate sua quam operatus

24. 22. Ic dō þæt gē dōð. Æ. H. ii. 526.

33. 8. *See* Ezek. 3. 18.

33. 11. Nylle ic þæs synfullan dēað, ac ic wille þæt hē gecyrre and lybbe. Æ. H. ii. 124.

|| God cwæð þæt hē nolde þæs synfullan dēað, ac hē wyle swiðor þæt hē gecyrre fram his synnum and lybbe. Æ. H. ii. 602.

34. 7, 8, 10, 13, 14, 16. Gē hyrdas, gehyrað Godes word : Mine scēp sint tōstēcte ðurh ēowre gȳmelēaste, and sind ābitene. Gē cariað embe ēowerne bigleofan, and nā embe þāra scēapa ; forðr ic wille ofgān ðā scēp æt ēowrum handum ; and ic dō þæt gē geswicað þāre wican, and ic wylle āhreddan mine ēowde wið ēow. Ic sylf wylle gadrian mine scēp þe wāron tōstēcte, and ic wylle hī healdan on genihtsumere lāse. Þæt þæt losode, þæt ic wylle sēcan and ongēan lēdan ; þæt þæt ālēfed wæs, þæt ic gehāle ; þæt untrume ic wylle getrymman, and þæt strange gehealdan, and ic hī lāswige on dōme and on rihtwisnysse. Æ. H. i. 242.

36. 26. *See* Ezek. 11. 19.

44. 2. Þis geat ne bið nānum mēnn geopenod, ac se Hlāford āna færð inn þurh þæt geat, and eft út færð, and hit bið belocen on ēcnysse. Æ. H. i. 194.

est, et fecerit iudicium et iustitiam, ipse animam suam vivificabit.

24. 22. Et facietis sicut feci. . .

33. 11. . . . Nolo mortem impii, sed ut convertatur impius a via sua, et vivat. . .

34. 7, 8, 10, 13, 14, 16. Propterea, pastores, audite verbum Domini : . . . Facti sunt greges mei in rapinam, et oves meae in devorationem omnium bestiarum agri, eo quod non esset pastor; neque enim quaesierunt pastores mei gregem meum, sed pascebant pastores semetipsos, et greges meos non pascebant; . . . ecce ego ipse super pastores requiram gregem meum de manu eorum, et cessare faciam eos ut ultra non pascant gregem, nec pascant amplius pas-

tores semetipsos, et liberabo gregem meum de ore eorum, et non erit ultra eis in escam. . . . Et educam eas de populis, et congregabo eas de terris, et inducam eas in terram suam; et pascam eas in montibus Israel, in rivis, et in cunctis sedibus terrae; in pascuis uberrimis pascam eas. . . . Quod perierat requiram, et quod abiectum erat reducam, et quod confractum fuerat alligabo, et quod infirmum fuerat consolidabo, et quod pingue et forte custodiam, et pascam illas in iudicio.

44. 2. . . . Porta haec clausa erit; non aperietur, et vir non transibit per eam; quoniam Dominus Deus Israel ingressus est per eam, eritque clausa.

DANIEL.

1. 1 ff. *See* Æ. H. ii. 18, 432.

1. 19. *See* Æ. H. ii. 68.

2. 1 ff. *See* Æ. H. ii. 432.

3. 1, 4-6. Þā arærde hē hǣðengyld, and bebēad eallum his folce, be heora life, þæt hī sceoldon feallan ādūne, and hī gebiddan tō ðære anlicnysses þe hē arærde; gif hwā hit forsōce, þæt hē sceolde bēon forbærned on hātum ofne. Æ. H. ii. 18.

3. 12. *See* Æ. H. ii. 18.

3. 14-22, 24-29. Þā cwæð se cyning him tō: Hwæt is se God þe mæge ēow āhræddan of mīnum handum? Ðā cwædon Annanias, Azarias, Misahel tō ðām cyninge: Se Ælmihtiga God, þe wē wurðiað, is swā mihtig þæt hē eaðe mæg ūs āhræddan of ðīnum byrnendum ofne, and of ðīnum handum. And wite þū gewiss, þæt wē næfre ne bŷgað tō ðīnum hǣðenscipe. Hē wearð ðā āfyllend mid gramman, and hēt onǣlan þone ofen swiðe ðearle; and hēt gebindan ðā cnihtas handum and fōtum, and āwurpan into ðām byrnendum ofne. Þā wæs ðæs cyninges hǣs þærrihte gefylled, and hī wæron āworpenne intō ðām byrnendum ofne, and se lig slōh ūt of ðām ofne feorr ūp, and forbærnde tō deaðe ðā ðe hī inn āwurpon; and þæt fŷr ne dæde nāht þām ðrīm cnihtum ðe on God belŷfdon, ac hī wurdon þærrihte unbundene, and ēodon orsorhlice

DANIEL.

3. 1, 4-6. Nabuchodonosor rex fecit statuam auream; . . . et praeco clamabat: . . . Cadentes adorete statuam auream quam constituit Nabuchodonosor rex; si quis autem non prostratus adoraverit, eadem hora mittetur in fornacem ignis ardentis.

3. 14-22, 24-29 (Vulg. 91-96). Pronuntiansque Nabuchodonosor rex, ait eis: . . . Quis est Deus, qui eripiet vos de manu mea? Respondentes Sidrach, Misach, et Abdenago, dixerunt regi Nabuchodonosor: . . . Ecce enim Deus noster, quem colimus, potest eripere nos de camino ignis ardentis, et de mani-

bus tuis, o rex, liberare. Quod si noluerit, notum sit tibi, rex, quia deos tuos non colimus, et statuam auream quam erexisti non adoramus. Tunc Nabuchodonosor repletus est furore, . . . et praecepit ut succenderetur fornax septuplum quam succendi consueverat; et viris fortissimis de exercitu suo iussit ut, ligatis pedibus Sidrach, Misach, et Abdenago, mitterent eos in fornacem ignis ardentis. Et confestim viri illi . . . missi sunt in medium fornacis ignis ardentis, nam iussio regis urgebat; fornax autem succensa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdenago, interfecit flamma ignis. . . .

on ðām fýre, and herodon God. Ðā eode se cyning tō ðām ofne, and scēawode geornlice; þā geseah hē ðær fēower mēnn gangende binnon ðām fýre, and hē cwæð ðā tō his cnihtum: Hūlā, ne wurpe wē þrȳ cnihtas intō ðām fýre? Hī cwædon him tō: Sōð þū segst, cyning. Þā cwæð se cyning: Ic gesēo ðær fēower weras gangende on middan þām fýre ungewēmmede and unforswælede, and se feorða is gelic Godes Bearne. . . . And hē ðā genealæhte ðām ofne, and cwæð tō ðām þrīm Godes cnihtum: Gē Godes mēnn, Annania, Azaria, Misahel, gāð ūt of ðām ofne, and cumað tō mē. Hī þærrihte ūtēodon of ðām byrnendum ofne ætforan eallum ðām folce. Hī scēawodon heora fex and heora lichaman, and swiðe wundrodon þæt hī ealswā gehāle and swā gesunde ūtēodon of ðām fýre, swā hī inn āworpenē wāron. Þā cwæð se cyning: Geblētsod sȳ ēower God, se ðe ēow āhrēdde swā mihtlice of ðām fýre. Ic sētte nū ðis gebann on eallum mīnum folce, þæt nān man ne bēo swā dystig, þæt hē ænig word oððe ænig tāl cweðe ongēan ēowerum Gode; gif hit hwā ðonne dēð, hē sceal ðolian his æhta and his āgenes lifes. *Æ. H. ii. 18, 20.*

|| Eft siððan Nabochodonossor, se Chaldeisca cyning, hēt gebindan handum and fōtum þā ðrȳ gelȳfedan cnihtas, Ananias, Azarias, Missael, and intō anum byrnendum ofne āwurpan; forþanðe hī noldon hī gebiddan tō his deofolgilde.

Tunc Nabuchodonosor rex obstupuit, et surrexit propere, et ait optimatibus suis: Nonne tres viros misimus in medium ignis compeditos? Qui respondentes regi, dixerunt: Vere, rex. Respondit, et ait: Ecce ego video quattuor viros solutos, et ambulantes in medio ignis, et nihil corruptionis in eis est, et species quarti similis filio Dei. Tunc accessit Nabuchodonosor ad ostium fornacis ignis ardentis, et ait: Sidrach, Misach, et Abdenago, servi Dei excelsi, egredimini, et venite. Statimque egressi sunt Sidrach, Misach, et Abdenago de medio ignis. Et congregati satrapae, et poten-

tes regis contemplabantur viros illos, quoniam nihil potestatis habuisset ignis in corporibus eorum, et capillus capitis eorum non esset adustus, et sarabala eorum non fuissent immutata, et odor ignis non transisset per eos. Et erumpens Nabuchodonosor, ait: Benedictus Deus eorum, . . . qui misit angelum suum, et eruit servos suos qui crediderunt in eum. . . . A me ergo positum est hoc decretum, ut omnis populus, tribus, et lingua, quaecumque locuta fuerit blasphemiam contra Deum Sidrach, Misach, et Abdenago, dispereat, et domus eius vastetur. . . .

. . . þā sceawode se cyning þāra ðreora cnihta feax and lichaman, þus cweðende: Sý gebletsod eower God, se ðe āsēnde his engel, and swā mihtelice his ðeowan of þām byrnendan ofne ālysde. *Æ. H. i. 570.*

3. 47-49¹ (A. V. Apocrypha: Song of the Three Holy Children 24-26). Ac se Ælmihtiga God, þe hī ānrædlice on belýfdon, āsēnde his engel intō ðām ofne mid þām cnihtum, and hē ða tōscēoc þone lig of ðām ofne, swā þæt þæt fȳr ne mihte him dērgan, ac slōh ūt of ðām ofne nigan and feowertig fæpma, and forswælde þā cweðeras þe þæt fȳr onældon. *Æ. H. i. 570.*

4. 29-37 (Vulg. 26-34). Æfter ðison ymbe twelf mōnað eode se cyning binnon his healle mid ormætre ūpāhefdnysse, herigende his weorc and his mihte, and cwæð: Hū, ne is þis sēo miccle Babilon ðe ic sylf getimbrode tō cynestole, and tō ðrymme mē sylfum, tō wlite and tō wuldre, mid mīnum āgenum mægene and strēngðe? Ac him clypode þærrihte tō swiðe egeslic stemn of heofenum, þus cweðende: Þū Nabochodonosor, þīn rice gewīt fram ðē, and þū bist fram mannum āworpen, and ðīn wunung bið mid wildēorum; and þū etst gærs swā-swā oxa seofon gēar, oð-þæt ðū wite þæt se hēalica God gewylt manna rice, and þæt hē forgifð rice ðām ðe hē wile. Witodlice on þære ylcan tide wæs þeos spræc gefylled ofer Nabochodonosor, and hē arn tō wuda, and wunode mid wildēorum, leofode be gærse swā-swā nȳten, oð-þæt his feax wēox swā-swā wimmanna, and his næglas swā-swā earnes clāwa. . . . Ic

3. 47-49. Et effundebatur flamma super fornacem cubitis quadraginta novem, et erupit, et incendit quos reperit iuxta fornacem de Chaldaeis; angelus autem Domini descendit cum Azaria et sociis eius in fornacem, et excussit flammam ignis de fornace.

4. 26-34¹. Post finem mensium duodecim in aula Babylonis deambulabat. Responditque rex, et ait: Nonne haec est Babylon magna quam ego aedificavi in domum regni, in robore fortitudinis meae, et in gloria decoris mei?

Cumque sermo adhuc esset in ore regis, vox de coelo ruit: Tibi dicitor, Nabuchodonosor rex: Regnum tuum transibit a te, et ab hominibus eiicient te, et cum bestiis et feris erit habitatio tua; foenum quasi bos comedes, et septem tempora mutabuntur super te, donec scias quod dominetur Excelsus in regno hominum, et cuicumque voluerit det illud. Eadem hora sermo completus est super Nabuchodonosor, et ex hominibus abiectus est, et foenum ut bos comedit, . . . donec capilli

¹ The Vulgate numbering.

Nabuchodonosor āhof mīne eagan ūp tō heofonum, and mīn andgit mē wearð forgifen, and ic ðā blētsode þone Hēhstan God, and ic hērode and wuldrode þone ðe leofað on ēcnysse, forðanðe his miht is ēce, and his rīce stęnt on mægðe and on mægðe. Ealle eorðbūgiende sind tō nāhte getealde on his wiðmetenyssse; æfter his willan hē dēð ægðer ge on heofonan ge on eorðan, and nis nān ðing þe his mihte wiðstande, oððe him tō eweðe: Hwī dēst ðū swā? On ðære tīde mīn andgit gewēnde tō mē, and ic becōm tō wurðmynte mīnes cynerices, and mīn mēnnisce hīw mē becōm; mīne witan mē sōhton; and mīn mārð wearð geēacnod. Nū eornostlice ic mārsige and wuldrige ðone heofonlican Cyning, forðanðe ealle his weorce sind soðe, and his weg as rihtwise, and hē mæg geēadmēttan þā ðe on mōdignyssse farað. *Æ. H. ii. 432, 434.*

5. 1-5. On sumere tīde hē feormode ealle his witan, and hēt beran forð þā gyldenān and sylfrenān māðmfatu, þe his fæder on Godes temple binnon Hierusalem genam. Hī druncon ðā of ðām hālgum fatum, and hērodon heora hāðenan godas; ac þærrihte wearð gesewen swilce ānes mannes hand wrītende on ðære healle wāge, ætforan ðām cyninge. *Æ. H. ii. 434.*

eius in similitudinem aquilarum crescerent, et unguis eius quasi avium. Igitur post finem dierum ego Nabuchodonosor oculos meos ad coelum levavi, et sensus meus redditus est mihi, et Altissimo benedixi, et viventem in sempiternum laudavi et glorificavi, quia potestas eius potestas sempiterna, et regnum eius in generationem et generationem. Et omnes habitatores terrae apud eum in nihilum reputati sunt; iuxta voluntatem enim suam facit tam in virtutibus coeli quam in habitatoribus terrae, et non est qui resistat manui eius, et dicat ei: Quare fecisti? In ipso tempore sensus meus reversus est ad me, et ad honorem regni mei decoremque perveni, et figura mea reversa est ad me; et optimates

mei et magistratus mei requisierunt me; . . . et magnificentia amplior addita est mihi. Nunc igitur ego Nabuchodonosor laudo et magnifico et glorifico Regem coeli, quia omnia opera eius vera, et viae eius iudicia, et gradientes in superbia potest humiliare.

5. 1-5. Baltassar rex fecit grande convivium optimatibus suis mille. . . . Praecepit ergo iam temulentus ut afferrentur vasa aurea et argentea, quae asportaverat Nabuchodonosor pater eius de templo quod fuit in Ierusalem; . . . et biberunt in eis, . . . et laudabant deos suos. . . . In eadem hora apparuerunt digiti, quasi manus hominis scribentis . . . in superficie parietis aulae regiae; et rex aspiciebat articulos manus scribentis.

5. 9. þā wearð se cyning tō ðān swiðe afyrht þæt hē eal seranc. Æ. H. ii. 436.

5. 13. And him man lædde þone witegan tō, Danihel. Æ. H. ii. 436.

5. 16, 17. Hē cwæð tō ðām witegan: Ræd me þis gewrit, and ic ðe forgife eal purpuran rēaf and gyldenne swūrbēah, and þū bist se ðrida mann tō mē on mīnum rīce. Danihel him andwyrd: Gif ðām þe ðū wille ðīne sylene, ðis gewrit ic ðe gerecce. Æ. H. ii. 436.

5. 22-31. Ðū noldest ðe warnian þurh þīnes fæder ðreale, ac drunce of Godes māðmfatum, and herodest ðīne hāðenan godas, dumbe and deafe. Nū āsēnde se Ælmihtiga God þe ðis gewrit þe on ðīnre healle wāge stent: MANE, THECHEL, PHARES. MANE, þæt is, God hæfð geteald þīn rīce, and geēnod; THECHEL, þæt is, hē āwæh ðīn rīce on wāgan, and hē hit āfunde gewanod; PHARES, þæt is, ðīn rīce is tōdæled, and forgifen Medum and Persciscum. þā hēt se cyning syllan ðām witegan Danihele purpuran rēaf and gyldenne swūrbēah, and hēt cýðan geond eall þæt hē wære se ðrida man tō him. On ðære ylcan nihte cōmon Medas, and ofslōgon þone Balthasar, and Darius Meda fēng tō his rīce. Æ. H. ii. 436.

|| . . . MANE, THECHEL, PHARES. Æ. H. ii. 434, 436.

5. 9. Unde rex Baltassar satis conturbatus est, et vultus illius immutatus est. . . .

5. 13. Igitur introductus est Daniel coram rege. . . .

5. 16, 17. . . . Si ergo vales scripturam legere, et interpretationem eius indicare mihi, purpura vestieris, et torquem auream circa collum tuum habebis, et tertius in regno meo princeps eris. Ad quae respondens Daniel, ait coram rege: Munera tua sint tibi, et dona domus tuae alteri da; scripturam autem legam tibi, rex, et interpretationem eius ostendam tibi.

5. 22-31. Tu quoque, filius eius Baltassar, non humiliasti cor tuum, cum scires haec omnia, sed ad-

versum dominatorem coeli elevatus es, et vasa domus eius allata sunt coram te; et tu, et optimates tui, et uxores tuas, et concubinae tuae vinum bibistis in eis; deos quoque . . . qui non vident neque audiunt . . . laudasti. . . . Idcirco ab eo missus est articulus manus, quae scripsit hoc quod exaratum est. Haec est autem scriptura quae digesta est: MANE, THECEL, PHARES. Et haec est interpretatio sermonis: MANE, numeravit Deus regnum tuum, et complevit illud; THECEL, appensus es in statera, et inventus es minus habens; PHARES, divisum est regnum tuum, et datum est Medis et Persis. Tunc iubente rege in-

7. 10. þūsend ðūsenda ðenodon þām heofonlican Wealdende, and tēn ðūsend sīðan hundfealde ðūsenda him mid wunodon. *Æ. H. i. 348.*
9. 21-24. Danihel se witega sette ēac on his witegunge þæt se hēahengel Gabrihel cōm tō fleogende, and him þus tō cwæð: Ic eom cumen tō ðē, Danihel, tō ði þæt ic sceal ðē tæcan, and þū understand mīne spræce, and understand þās gesihðe. Fēower hund gēara and hundnigontig gēara sind getealde of ðysum dæge ofer ðē and ofer ðinum folce, and ofer ðære byrig Hierusalem; and þonne bið sēo ealde forgægednys geendod, and synn underfehð geendunge, and unrihtwisnys bið adylegod, and bið gebrōht ēce rihtwisnys, and gesihð and witegunga bēoð gefyllede, and bið gesmyrod ealra hālgena hālgas. *Æ. H. ii. 14.*
10. 13. Efne, nū Michahel, ān ðæra fyrmestra ealdra, cōm mē tō fultume, and ic wunode ðær wið þone cyning Perciscere ðeode. *Æ. H. i. 518.*
10. 20, 21. Mē cōm tō se hēahengel, Greciscere pēode ealdor, and nis heora nān mīn gefylsta būton Michahel, Ebreiscres folces ealdor. *Æ. H. i. 518.*
13. 65¹ (A. V. Apocrypha: Bel and the Dragon 1). *See Æ. H. i. 570.*
14. 27-42¹ (A. V. Apocrypha: Bel and the Dragon 28-42). Ðā Babiloniscan . . . cwædon ānmōdlice tō ðām foresædan cyninge

dutus est Daniel purpura, et circumdata est torques aurea collo eius, et praedicatum est de eo quod haberet potestatem tertius in regno suo. Eadem nocte interfectus est Baltassar rex Chaldaeus, et Darius Medus successit in regnum. . . .

7. 10. . . . Millia millium ministrabant ei, et decies millies centena millia assistebant ei. . . .

9. 21-24. . . . Ecce vir Gabriel, . . . cito volans, . . . locutus est mihi, dixitque: Daniel, nunc egressus sum ut docerem te; . . . tu ergo animadverte sermonem, et intellige visionem. Septuaginta hebdomades abbreviatae sunt super

populum tuum, et super urbem sanctam tuam, ut consummetur praevaricatio, et finem accipiat peccatum, et deleatur iniquitas, et adducatur iustitia sempiterna, et impleatur visio et prophetia, et ungatur sanctus sanctorum.

10. 13. . . . Ecce Michael, unus de principibus primis, venit adiutorium meum, et ego remansi ibi iuxta regem Persarum.

10. 20, 21. . . . Apparuit princeps Graecorum veniens, . . . et nemo est adiutor meus in omnibus his nisi Michael princeps vester.

14. 27-42. Quod cum audissent Babylonii, . . . congregati adversum regem, dixerunt: . . . Bel de-

¹ The Vulgate numbering.

Cyrum : Betæc ūs Daniel, ðe ūrne god Bel tōwearp, and þone dracan ācwealde þe wē on belȳfdon. Gif ðū hine forstenst, wē fordȳlegiað þē and ðinne hȳred. Þā geseah se cyning þæt hī ānmōde wāeron, and nēadunga þone witegan him tō handum āscēaf. Hī ðā hine āwurpon into ānum sēaðe, on þām wāeron seofan lēon, þām mann sealde dæghwomlice twā hrȳðeru and twā scēp; ac him wæs ðā oftogen ælces fōdan six dagas, þæt hī ðone Godes mann ābitan sceoldon.

On þære tīde wæs sum oðer witega on Iudea lande—his nama wæs Abacuc—se bær his ryfterum mēte tō æcere. Þā cōm him tō Godes engel, and cwæð: Abacuc, bær ðone mēte tō Babilone, and syle Daniele, se ðe sitt on ðæra lēona sēaðe. Abacuc andwyrde þām engle: Lā lēof, ne geseah ic nāfre ðā burh, nē ic ðone sēað nāt. Þā se engel gelæhte hine be ðām fexe, and hine bær tō Babilone, and hine sette bufan ðām sēaðe. Ðā clypode se Abacuc: Þū Godes ðēowa, Daniel, nim ðas lāc ðe þē God sēnde. Daniel cwæð: Mīn Drihten Hælend, sȳ ðē lof and wurðmynt þæt þū mē gemundest. And hē ðā ðære sande brēc. Witodlice Godes engel þærrichte mid swyftum flihte gebrōhte ðone discōden, Abacuc, þær hē hine ær genām.

Se cyning ðā, Cyrus, on ðām sefoðan dæge ēode drēorig tō ðæra lēona sēaðe, and innbeseah, and efne, ðā Daniel sittende

struxit, draconem interfecit; . . . trade nobis Danielelem, alioquin interficiemus te et domum tuam. Vidit ergo rex quod irruerent in eum vehementer, et, necessitate compulsus, tradidit eis Danielelem; qui miserunt eum in lacum leonum; et erat ibi diebus sex. Porro in lacu erant leones septem, et dabantur eis duo corpora quotidie, et duae oves; et tunc non data sunt eis, ut devorarent Danielelem.

Erat autem Habacuc propheta in Iudaea, et ipse coxerat pulmentum, et intriverat panes in alveolo; et ibat in campum ut ferret messoribus. Dixitque angelus Domini ad Habacuc: Fer

prandium quod habes in Babylonem Danieli, qui est in lacu leonum. Et dixit Habacuc: Domine, Babylonem non vidi, et lacum nescio. Et apprehendit eum angelus Domini in vertice eius, et portavit eum capillo capitis sui, posuitque eum . . . supra lacum. . . Et clamavit Habacuc, dicens: Daniel, serve Dei, tolle prandium quod misit tibi Deus. Et ait Daniel: Recordatus es mei, Deus. . . Daniel comedit. Porro angelus Domini restituit Habacuc confestim in loco suo.

Venit ergo rex die septimo ut lugeret Danielelem; et venit ad lacum, et introspexit, et ecce Daniel sedens in medio leonum.

wæs gesundful on middan þām lēonum. Þā clypode se cyning mid micelre stemne: Mære is se God þe Daniel on belȳfð. And he ðā mid þām worde hine āteah of ðām scræfe, and hēt inn-āwurpan ðā þe hine ār forðon woldon. Þæs cyninges hæs wearð hrædlice gefrēmmed, and þæs witegan ehteras wurdon āsceofene betwux ðā lēon, and hī ðærrihte mid grædigum ceafum hī ealle tōtāron. Þā cwæð se cyning: Forhtion and ondrædon ealle eorðbūende Danieles God, forðanðe hē is Alȳsend and Hælend, wycende tæcna and wundra on heofonan and on eorðan. *Æ. H. i. 570, 572; cf. i. 488.*

HOSEA.

4. 8. Hī etað mīnes folces synna. *Æ. H. ii. 536.*
 6. 6. Ic wylle mildheortnysse, and nā offrunge. *Æ. H. ii. 470; cf. Matt. 9. 13.*
 11. 1. Of Egypta lande ic geclypode mīnne sunu. *Æ. H. i. 80.*

JOEL.

1. 17. Ðā nȳtenu forrotedon on heora meoxe. *Æ. H. i. 118.*
 2. 28. *See Acts 2. 1 ff.*
 2. 32. Ælc ðāra manna þe Godes naman clypað bið gehealden. *Æ. H. ii. 392.*

AMOS.

1. 1. *See Æ. H. i. 322.*
 5. 13. Hit is āwriten be ðām yfelum tīman, þæt se snotera sceal suwian, ðonne hē gesihð þæt sēo bodung næfð nænne forðgang. *Æ. H. ii. 340.*

Et exclamavit voce magna rex, 6. 6. . . . Misericordiam volui, et
 dicens: Magnus es, Domine Deus non sacrificium. . . .
 Danielis. Et extraxit eum de lacu 11. 1. . . . Ex Aegypto vocavi filium
 leonum. Porro illos qui perdi- meum.
 tionis eius causa fuerant intro-
 misit in lacum, et devorati sunt
 in momento coram eo. Tunc rex 1. 17. Computruerunt iumenta in
 ait: Paveant omnes habitantes in stercore suo. . . .
 universa terra Deum Danielis, 2. 32. . . . Omnis qui invocaverit
 quia ipse est salvator, faciens nomen Domini salvus erit. . . .
 signa et mirabilia in terra. . . .

JOEL.

AMOS.

- HOSEA. 4. 8. Peccata populi mei come- 5. 13. Ideo prudens in tempore illo
 dent. . . . tacebit, quia tempus malum est.

JONAH.

1. 1-5, 7-9, 11, 12, 15-17. God spræc tō ānum witegan, se wæs Ionas gehāten: Far tō ðære byrig Niniuen, and boda. ðær ða word þe ic þe secge. Þā wearð se witega āfyrht, and wolde forflēon Godes gesihðe, ac hē ne mihte. Fērde ða tō sǣ, and stāh on scip. Ðā-ðā þā scyppmen cōmon ūt on sǣ, þā sende him God tō micelne wind and hrēohnysse, swā þæt hī wæron orwēne heora lifes. Hī ða wurpon heora waru oforbord, and se witega læg and slēp. Hī wurpon ða tǣn betweox him, and bǣdon þæt God sceolde geswutulian hwanon him þæt ungelimp becōme; þā com ðæs witegan tǣ upp. Hī āxodon hine hwæt hē wære, oððe hū hē faran wolde? Hē cwæð þæt hē wære Godes ðeow, se ðe gescēop sǣ and land, and þæt hē flēon wolde of Godes gesihðe. Hī cwædon: Hū dō wē ymbe ðe? Hē andwyrd: Weorpað mē oforbord, þonne geswicð þeos gedreccednys. Hī ða swā dydon, and sēo hrēohnys wearð gestilled, and hī offrodon Gode heora lāc, and tugon forð. God ða gegearcode ænne hwæl, and hē forswearh þone witegan. *Æ. H. i. 244, 246.*

1. 17. *See Æ. H. i. 488.*

2. 10 (Vulg. 11). And ābær hine tō ðām lande þe hē tō sceolde, and hine ðær ūtāspāw. *Æ. H. i. 246.*

JONAH.

1. 1-5, 7-9, 11, 12, 15, 16; 2. 1¹. Et factum est verbum Domini ad Ionam, . . . dicens: Surge, et vade in Niniven civitatem grandem, et praedica in ea. . . . Et surrexit Ionas, ut fugeret . . . a facie Domini. . . . Et invenit navem, . . . et descendit in eam ut iret cum eis. . . . Dominus autem misit ventum magnum in mare, et facta est tempestas magna in mari, et navis periclitabatur conteri. Et timuerunt nautae, et clamaverunt viri ad deum suum; et miserunt vasa, quae erant in navi, in mare, ut alleviaretur ab eis; et Ionas descendit ad interiora navis, et dormiebat sopore gravi. . . . Et dixit vir ad collegam suum: Venite, et mittamus sortes, et sciamus quare

hoc malum sit nobis. Et miserunt sortes; et cecidit sors super Ionam. Et dixerunt ad eum: Indica nobis cuius causa malum istud sit nobis: quod est opus tuum? quae terra tua? et quo vadis? vel ex quo populo es tu? Et dixit ad eos: . . . Dominum Deum coeli ego timeo, qui fecit mare et aridam. . . . Et dixerunt ad eum: Quid faciemus tibi? . . . Et dixit ad eos: Tollite me, et mittite in mare, et cessabit mare a vobis. . . . Et tulerunt Ionam, et miserunt in mare, et stetit mare a fervore suo. Et . . . immolaverunt hostias Domino. . . . Et praeparavit Dominus piscem grandem ut deglutiret Ionam. . . .

2. 11. . . . Et evomuit Ionam in aridam.

¹ The Vulgate numbering.

3. 1-4, 6, 7. Þā cōm eft Godes word tō ðām wītegan, and cwæð :
 Ārīs nū, and gā tō ðære mycelan byrig Niniuen, and boda swā-
 swā ic ðē ār sāde. Hē fērde, and bodode þæt him wæs Godes
 grama onsigende, gif hī tō Gode būgan noldon. Ðā ārās se
 cyning of his cynesetle, and āwearp his dēorwyrðe rēaf, and
 dyde hēaran tō his līce, and axan uppān his hēafod, and bead
 þæt ælc man swā dōn sceolde, and ægðer ge mēn ge ðā sūcendan
 cild, and ēac ða nȳtenu, ne onbyrigdon nānes ðinges binnan
 ðrim dagum. *Æ. H. i. 246.*

3. 10. *See* *Æ. H. i. 246.*

MICAH.

5. 2. *See* *Matt. 2. 6* (2. 1-15).
 5. 5. Þonne bið sib on eorðan, þonne ūre Drihten [*sic*] cymð tō
 ūrum lande, and ðonne hē gæð intō ūrum hūsum. *Æ. H. ii. 12.*

HABAKKUK.

2. 4. Se rihtwīsa leofað be his geleafan. *Æ. H. i. 134.*

ZEPHANIAH.

1. 14-16. Se micla Godes dæg is swiðe gehende and ðearle swyft ;
 biter bið þæs dæges stemn ; þār bið se stranga gedrefed. Se
 dæg is yrres dæg, and gedrefednysse dæg and angsumnysse,
 yrmðe dæg and wānunge, þeostra dæg and dimnysse, bȳman
 dæg and cyrmes. *Æ. H. i. 618.*

3. 1-4, 6, 7. Et factum est verbum
 Domini ad Ionam secundo, di-
 cens: Surge, et vade in Niniven
 civitatem magnam, et praedica
 in ea praedicationem quam ego
 loquor ad te. Et surrexit Ionas,
 et abiit in Niniven; . . . et cla-
 mavit, et dixit: Adhuc quadra-
 ginta dies, et Ninive subvertetur.
 . . . Et pervenit verbum ad regem
 Ninive; et surrexit de solio suo,
 et abiecit vestimentum suum a se,
 et indutus est sacco, et sedit in
 cinere. Et clamavit, et dixit in
 Ninive ex ore regis et princi-
 pum eius, dicens: Homines, et

umenta, et boves, et pecora non
 gustent quidquam, nec pascantur,
 et aquam non bibant.

MICAH.

5. 5. Et erit iste pax, cum venerit
 Assyrius in terram nostram, et
 quando calcaverit in domibus
 nostris. . . .

HABAKKUK.

2. 4. . . . Iustus autem in fide sua
 vivet.

ZEPHANIAH.

1. 14-16. Iuxta est dies Domini
 magnus, iuxta est et velox nimis;

ZECHARIAH.

2. 8. Sē ðe ēow hrepað, hit mē bið swā egle swylce hē hrepppe ðā sēo mīnes ēagan. *Æ. H. i. 390.*

Sē ðe ēow hrepað, hit bið mē swā egle swilce hē hrepppe mīnes ēagan sēo. *Æ. H. i. 516.*

9. 9. Ðin cyning cymð tō ðe ēadmōd, and geedstaðelað pē¹.
Æ. H. ii. 14.

13. 9. *See* 1 Pet. 1. 7.

MALACHI.

1. 2, 3. . . . þæt God lufode Iacob, and hatode Esau. *Æ. H. i. 110.*

4. 2. . . . rihtwisnysse Sunu. *Æ. H. ii. 224.*

TOBIT.

11. 15. *See* *Æ. H. ii. 136.*

12. 12. Ðā-ðā gē ēow gebædon, ic offrode ēower gebedu ætforan Gode. *Æ. H. i. 518.*

WISDOM OF SOLOMON.

1. 1. Lufiað rihtwisnesse, gē ðe on eorðan dēmað; oncnāwað ēowerne God mid gōdnesse symle, and mid heortan ānfealdnysse sēcað hine georne. *Æ. H. ii. 320.*

1. 7. Godes gāst gefylð ealne ymbhwyrft middangeardes, and hē hylt ealle ðing, and hē hæfð ingehyð ælces gereordes. *Æ. H. i. 280.*

|| Godes gāst gefylð ealre eorðan ymbhwyrft. *Æ. H. ii. 44.*

vox diei Domini amara; tribula-

bitur ibi fortis. Dies irae dies

illa, dies tribulationis et angus-

tiae, dies calamitatis et miseriae,

dies tenebrarum et caliginis, dies

nebulæ et turbinis, dies tubæ et

clangoris. . . .

4. 2. . . . Sol iustitiæ.

TOBIT.

12. 12. Quando orabas, . . . ego ob-
tuli orationem tuam Domino.

WISDOM OF SOLOMON.

1. 1. Diligite iustitiam, qui iudicatis
terram; sentite de Domino in
bonitate, et in simplicitate cordis
quaerite illum.

1. 7. Quoniam spiritus Domini re-
plevit orbem terrarum, et hoc
quod continet omnia scientiam
habet vocis.

ZECHARIAH.

2. 8. . . . Qui enim tetigerit vos,
tangit pupillam oculi mei.

9. 9. Ecce rex tuus veniet tibi ius-
tus, et salvator; ipse pauper. . . .

MALACHI.

1. 2, 3. . . . Dilexi Iacob, Esau autem
odio habui. . . .

¹ Attributed to Ezekiel by Ælfrie.

3. 9. Būton gē hit gelyfan, ne mage gē hit understandan.
Æ. H. i. 280.
5. 21. Eorðan ymbhwyrft fih̃t for Gode ongēan þā andgitleasan.
Æ. H. ii. 540.

ECCLESIASTICUS.

3. 20. Þonne ðū mære sý, geēadmēd þē sylfne on eallum ðingum, and ðū gemetst gife and lean mid Gode. Æ. H. i. 200.
3. 30 (Vulg. 33). Swā-swā wæter adwāscð fyr, swā adwāscð sēo ælmesse synna. Æ. H. ii. 106.
5. 7 (Vulg. 8, 9). Ne elca ðū tō gecyrrenne tō Gode, ðý-læs-þe se tīma losige þurh ðā sleacan elcunge. Æ. H. 282.
7. 36 (Vulg. 40). On eallum ðinum weorcum bēo ðū gemyndig þīnes endenēxtan dāges, and on ēcnysse ðū ne syngast.
Æ. H. i. 408.
- ¶ On eallum ðingum bēo ðū gemyndig þīnes endenēxtan dāges, and þū ne syngast on ēcnysse. Æ. H. i. 482.
25. 16 (Vulg. 23). . . . þæt sēle wære tō wunigenne mid leon and dracan þonne mid yfelan wīfe and oferspræcum. Æ. H. i. 486.
27. 6. Læmene fatu bēoð on ofne āfandode, and rihtwise mēnn on gedrēfednysse heora costnunge. Æ. H. i. 554.
34. 24. Þā ælmessan þe of rēaflāce bēoð gesealde sind Gode swā gecwēme swilce hwā æwelle oðres mannes cild, and bringe ðām fæder þæt hēafod tō lāce. Æ. H. ii. 102.
50. 8. And, swā-swā on lengetenlicere tide, rōsena blōstman and līlian hī ymtrymedon. Æ. H. i. 444.

3. 9. Qui confidunt in illo intelligent veritatem. . . .
5. 21. . . . Pugnabit cum illo (Æ. pro eo) orbis terrarum contra insensatos.

ECCLESIASTICUS.

3. 20. Quanto magnus es, humiliate in omnibus, et coram Deo invenies gratiam.
3. 33. Ignem ardentem extinguit aqua, et eleemosyna resistit peccatis.
5. 8, 9. Non tardes converti ad Dominum; . . . subito enim veniet ira illius, et in tempore vindictae

- disperdet te.
7. 40. In omnibus operibus tuis memorare novissima tua, et in aeternum non peccabis.
25. 23. . . . Commorari leoni et draconi placebit, quam habitare cum muliere nequam.
27. 6. Vasa figuli probat fornax, et homines iustos tentatio tribulationis.
34. 24. Qui offert sacrificium ex substantia pauperum quasi qui victimat filium in conspectu patris sui.
50. 8. . . . Quasi flos rosarum in diebus vernis, et quasi lilia. . . .

SONG OF THE THREE HOLY CHILDREN.

24-26. *See* Dan. 3. 47-49.

BEL AND THE DRAGON.

1. *See* Dan. 13. 65.

28-42. *See* Dan. 14. 27-42.

MATTHEW.

1. 18-20. Ac ðā-ðā Ioseph undergeat þæt Maria mid cilde wæs, þā wearð hē drēorig, and nolde hire genēalæcan, ac ðōhte þæt hē wolde hī dīglice forlætan. þā-ðā Ioseph þis smēade, þā cōm him tō Godes engel, and bebēad him þæt sceolde habban gȳmene ægðer ge ðære mēder ge þæs cildes, and cwæð þæt þæt cild nære of nānum mēn gestrȳned, ac wære of þām Hālgan Gāste. *Æ. H. i. 196.*

1. 21. . . . IESUS, and on ūrum gereorde HÆLEND, forðanðe hē gehælfð his folc fram heora synnum. *Æ. H. i. 94.*

1. 23. Efne, sceal mæden geēacnian on hire innoðe, and æcennan sunu; and his nama bið gecīged Emmanuhel, þæt is gerēht on ūrum geðeode: God is mid ūs. *Æ. H. i. 192, 194; cf. Isa. 7. 14.*

|| Efne, ān mæden sceal gēacnian, and æcennan sunu; and his nama bið Emmanuhel, þæt is gerēht: God is mid ūs.

Æ. H. ii. 14.

2. 1-15. þā-ðā se Hælend æcenned wæs on þære Iudeiscan Bethleem, on Herodes dagum cyninges, efne, ðā cōmon fram ēast-dæle middangeardes prȳ tungelwitegan tō ðære byrig Hierusalem, þus befrinende: Hwār is Iudeisera lēoda cyning, se ðe

MATTHEW.

1. 18-20. . . . Inventa est in utero habens. . . . Ioseph autem vir eius, cum esset iustus et nollet eam traducere, voluit occulte dimittere eam. Haec autem eo cogitante, ecce, angelus Domini apparuit in somnis ei, dicens: Ioseph fili David, noli timere accipere Mariam coniugem tuam; quod enim in ea natum est de Spiritu Sancto est.

1. 21. . . . Iesum; ipse enim salvum faciet populum suum a peccatis eorum.

1. 23. Ecce, virgo in utero habebit, et pariet filium; et vocabunt nomen eius Emmanuel, quod est interpretatum: Nobiscum Deus.

2. 1-15. Cum ergo natus esset Iesus in Bethlehem Iuda, in diebus Herodis regis, ecce magi ab oriente venerunt Ierosolymam, dicentes: Ubi est qui natus est rex Iudae-

æcenned is? Wē gesāwon sōðlice his steorran on eastdāle, and wē cōmon tō ði þæt wē us tō him gebiddon. Hwæt, ðā Herodes cyning, þis gehyrende, wearð micclum āstyred, and eal sēo burhwaru samod mid him. Hē ðā gesamnode ealle þā ealdorbiscopas and ðæs folces bōceras, and befrān hwær Cristes cennings tōw wære. Hī sǣdon: On ðære Iudeiscan Bethleem; þus sōðlice is āwriten þurh ðone witegan Micheam: *Ēalā þū Bethleem, Iudeisc land, ne eart ðū nāteshwōn wācost burga on Iudeiscum ealdrum; of ðe cymð se heretoga se ðe gewylt and gewissað Israhela folc. Ðā clypode Herodes þā ðrȳ tungelwitegan on sunderspræce, and geornlice hī befrān tō hwilces tīman se steorra him āerst æteowode; and āsēnde hī tō Bethleem, ðus cweðende: Farað ārdlice, and befrīnað be ðām cilde; and þonne gē hit gemētað, cȳðað mē, þæt ic mage mē tō him gebiddan. Þā tungelwitegan ferdon æfter þæs cyninges spræce; and efne, ðā se steorra, þe hī on eastdāle gesāwon, glād him beforan, oð-þæt hē gestōd bufon ðām gēsthūse þær þæt cild on wunode. Hī gesāwon ðone steorran, and pearle blissodon. Ēodon ðā inn, and þæt cild gemetton mid Marian his mēder, and niðerfeallende hī tō him gebædon. Hī geopenodon heora hordfatu, and him lāc geoffrodon—gold, and rēcels, and myrram. Hwæt, ðā God on swefne hī gewarnode and bebēad þæt hī eft ne cyrdon tō ðān rēðan cyninge Herode, ac þurh oðerne weg hine for-*

orum? vidimus enim stellam eius in oriente, et venimus adorare eum. Audiens autem Herodes rex turbatus est, et omnis Ierosolyma cum illo; et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Iudae; sic enim scriptum est per prophetam: Et tu, Bethlehem, terra Iuda, nequaquam minima es in principibus Iuda; ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes, clam vocatis magis, diligenter didicit ab eis tempus stellae quae apparuit eis; et mittens illos in

Bethlehem, dixit: Ite, et interrogate diligenter de puero; et cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum. Qui cum audissent regem, abierunt; et ecce stella quam viderant in oriente antecedeabat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam gavisī sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre eius, et procidentes adoraverunt eum; et, apertis thesauris suis, obtulerunt ei munera—aurum, thus, et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt

cyrdon, and swā tō heora ēðele becōmon. Efne, ðā Godes engel atēowode Iosepe, ðæs cildes fōsterfæder, on swefnum, cweðende: *Āris*, and nim þis cild mid þære mēder, and flēoh tō Egypta lande, and bēo þær oð-þæt ic þe eft sēge; sōðlice tōweard is þæt Herodes smēað hū hē þæt cild fordō. Ioseph ðā arās nihtes, and þæt cild mid þære mēder samod tō Egypta lande fērede, and þær wunode oð-þæt Herodes gewāt; þæt seo witegung wære gefylled, þe be ðære fare ær ðus cwæð: Of Egypta lande ic geclypode mīnne sunu. *Æ. H. i. 78, 80.*

|| Þā-ðā se Hælend acenned wæs on þære Iudeiscan Bethleem, on Herodes dagum cyninges, efne, ðā cōmon fram eastdæle middangeardes ðrȳ tungelwitegan tō ðære byrig Hierusalem, þus befrīnende: Hwær is Iudeiscra lēoda cyning, se ðe acenned is? *Æ. H. i. 104.*

|| Hwær is sē ðe acenned is? . . . Iudea cyning. *Æ. H. i. 106.*

|| Wē cōmon tō ðȳ ðæt wē ūs tō him gebiddan. *Æ. H. i. 108.*

|| Þū Bethleem, Iudeisc land, ne eart ðū wācost burga on Iudeiscum ealdrum; sōðlice of ðe cymð se lātteow þe gewylt Israhela ðeoda. *Æ. H. i. 34.*

|| Þā tungelwitegan eodon intō ðæs cildes gēsthūse, and hine gemetton mid þære mēder. Hī ðā mid astrēhtum lic-haman hī tō Crīste gebædon, and geopenodon heora hord-fatu, and him geoffrodon þrȳfealde lāc—gold, and rēcels, and myrran. *Æ. H. i. 116.*

2. 16–18. Hē . . . geseah þæt hē wæs bepæht fram ðām tungel-witegum, and wearð þā ðearle gegremod. Sende ðā his cwelleras, and ofslōh ealle ðā hysecild þe wæron on þære byrig Bethleem and on eallum hyre gemærum, fram twiwintrum cilde tō ānre nihte, be ðære tide þe hē geāxode æt ðām tungel-witegum. Þā wæs gefylled Hieremias witegung, þe ðus witegode: Stemn is gehȳred on hēannysse, micel wōp and ðoterung;

in regionem suam. Qui cum recessissent, ecce, angelus Domini apparuit in somnis Ioseph, dicens: Surge, et accipe puerum et matrem eius, et fuge in Aegyptum, et esto ibi usque dum dicam tibi; futurum est enim ut Herodes quaerat puerum ad perdendum eum. Qui consurgens accepit puerum et matrem eius nocte, et

secessit in Aegyptum, et erat ibi usque ad obitum Herodis; ut adimpleretur quod dictum est a Domino per prophetam dicentem: Ex Aegypto vocavi filium meum.

2. 16–18. Tunc Herodes, videns quoniam illusus esset a magis, iratus est valde, et mittens occidit omnes pueros qui erant in Bethlehem et in omnibus finibus eius,

Rachel bewēop hire cildru, and nolde bēon gefrēfrod, forðanðe hī ne sind. Æ. H. i. 80.

|| Rachel bewēop hire cildra, and nolde bēon gefrēfrod, forðanþe hī ne sind. Æ. H. i. 84.

2. 19, 20. Efne, ðā Godes engel, æfter Herodes dēaðe, ætēowode Iosepe on swefnum on Egypta lande, þus cweðende: *Āris*, and nim þæt cild and his mōder samod, and gewend ongēan tō Israhela lande; soðlice hī sind forðfarene ðā ðe ymbe þæs cildes feorh syrwdon. Æ. H. i. 88.

|| Se engel cwæð tō Iosepe: Þā sind forðfarene þe embe ðæs cildes feorh syrwdon. Æ. H. i. 88.

2. 21-23. Hē ðā *ārās*, swā-swā se engel him bebēad, and fērode þæt cild mid þære mēder tō Israhela lande. Þā gefrān Ioseph þæt Archelaus rīxode on Iudea lande æfter his fæder Herode, and ne dorste his nēawiste genēalācan. Þā wearð hē eft on swefne gemynegod þæt hē tō Galilea gewende. . . . Þæt cild ðā eardode on þære byrig þe is gehāten Nazareth, þæt sēo witegung wære gefylled, þe cwæð þæt hē sceolde bēon Nazarenisc gecīged. Æ. H. i. 88; cf. i. 478.

3. 2. Behrēowsiað ēowre synna, and wyrcað dædbōte, forðanþe Godes rice genēalāhð. Æ. H. ii. 38.

3. 3. *See Isa.* 40. 3, 4.

3. 4. Eal his rēaf wæs āwefen of olfendes hārum; his bigleofa wæs stiðlic; ne dranc hē wīnes drenc, nē nānes gemēnegedes

a bimatu et infra, secundum tempus quod exquisierat a magis. Tunc adimpletum est quod dictum est per Ieremiam prophetam dicentem: Vox in Rama audita est, ploratus et ululatus multus; Rachel plorans filios suos, et noluit consolari, quia non sunt.

2. 19, 20. Defuncto autem Herode, ecce, angelus Domini apparuit in somnis Ioseph in Aegypto, dicens: Surge, et accipe puerum et matrem eius, et vade in terram Israel; defuncti sunt enim qui quaerebant animam pueri.

2. 21-23. Qui consurgens, accepit puerum et matrem eius, et venit

in terram Israel. Audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo, timuit illo ire; et admonitus in somnis, cessit in partes Galilaeae. . . . Habitavit in civitate quae vocatur Nazareth, ut adimpleretur quod dictum est per prophetas: Quoniam Nazaraeus vocabitur.

3. 2. . . . Poenitentiam agite; appropinquavit enim regnum coelorum.

3. 4. Ipse autem Ioannes habebat vestimentum de pilis camelorum, et zonam pelliceam circa lumbas suos; esca autem eius erat locustae et mel silvestre.

wātan nē gebrowenes¹; ofet hine fēdde and wudehunig, and
ōðre wāclice ðigena. *Æ. H. i. 352.*

|| Ne dranc hē nāðor nē wīn, nē bēor, nē ealu, nē nān ðāra
wātan ðe mēnn of druncniað¹; ac æt him ofet and þæt þæt
hē on wuda findan mihte. Eall his rēaf wæs geworht of
oluendes hære. *Æ. H. ii. 38.*

|| Hē wæs mid olfendes hārum gescrȳd, wāclice and strō-
lice. *Æ. H. i. 330.*

3. 12. . . . gegaderað þæt clāne corn into his berne; . . . þæt ceaf
hē forbærnð on unād-wāscendlicum fȳre. *Æ. H. ii. 68.*

3. 13. Þā cōm hē on ðisum dæge tō Iohannes fulluhte, æt ðære
ēa þe is gehāten Iordanis, and wolde bēon gefullod æt his
handum. *Æ. H. ii. 38.*

3. 14-17. Hē cwæð þā tō Crīste: Lā lēof, ic sceal bēon gefullod
æt ðinum handum, and þū cymst tō mīnum fulluhte. Crīst ðā
him geandwyrde: Læt nū ðus, and geðafa ðis; swā unc gedaf-
enað, þæt wit gefyllon ealle rihtwīsnyse. Iohannes ðā geðaf-
ode þæt hē Crīst gefullode. Þā-ðā hē gefullod wæs, þā wearð
sēo heofon geopenod bufon his heafde, and Godes Gāst cōm on
ānre culfran hīwe, and gesæt bufon Crīste; and þæs Fæder
stemn clypode of heofonum, and þus cwæð: Þēs is mīn lēofa
Sunu, and hē mē wel licað. *Æ. H. ii. 38, 40; cf. i. 104, 320, ii. 42, 44.*

|| Þær cōm ðā stemn þæs Fæder of heofonum, ðus cweðende:
Ðēs is mīn lēofa Sunu, ðe mē wel licað. *Æ. H. ii. 42.*

|| Þēs is mīn lēofa Sunu, ðe mē wel licað. *Æ. H. ii. 62; cf.
Matt. 17. 1-5.*

4. 1-11. Se Hælend wæs gelæd fram þām Hālgan Gāste tō ānum
wēstene, tō ðȳ þæt hē wære gecostnod fram deofle; and hē ðā
fæste fēowertig daga and fēowertig nihta, swā þæt hē ne on-

3. 12. . . . Congregabit triticum
suum in horreum, paleas autem
comburet igni inextinguibili.

3. 13. Tunc venit Iesus a Galilaea
in Iordanem ad Ioannem, ut bap-
tizaretur ab eo.

3. 14-17. Ioannes autem prohibebat
eum, dicens: Ego a te debeo
baptizari, et tu venis ad me?
Respondens autem Iesus, dixit
ei: Sine modo; sic enim decet

nos implere omnem iustitiam.
Tunc dimisit eum. Baptizatus
autem Iesus, . . . ecce, aperti sunt
ei coeli, et vidit Spiritum Dei
descendentem sicut columbam, et
venientem super se; et ecce, vox
de coelis dicens: Hic est Filius
meus dilectus, in quo mihi com-
placui.

4. 1-11. Tunc Iesus ductus est in
desertum a Spiritu, ut tentaretur

¹ From Luke 1. 15, 'vinum et siceram non bibet.'

byrigde ætes ne wātes on eallum þām fyrste; ac siððan him hingrode. Þā genēalāhte se costnere, and him tō cwæð: Gif ðū sý Godes Sunu, cweð tō ðisum stānum þæt hī beon āwende tō hlāfum. Ðā andwearde se Hælend, and cwæð: Hit is āwriten: Ne leofað se mann nā be hlāfe ānum, ac lyfað be eallum ðām wordum þe gāð of Godes mūðe. Þā genam se dēofol hine, and gesette hine uppā ðām scylfe þæs hēagan temples, and cwæð: Gif ðū Godes Sunu sý, feall nū ādūn; hit is āwriten þæt englum is beboden be ðē, þæt hī ðē on hira handum āhebbon, þæt þū furðon ne ðurfe ðinne fōt æt stāne ætspurnan. Þā cwæð se Hælend eft him tō: Hit is āwriten: Ne fanda þīnes Drihtnes. Þā genam se dēofol hine eft, and gesette hine uppā ānre swiðe hēahre dūne, and æteowde him ealles middangeardes welan and his wuldor, and cwæð him tō: Ealle ðās ðing ic forgife ðē, gif ðū wilt feallan tō mīnum fōtum and gebiddan þē tō mē. Ðā cwæð se Hælend him tō: Gā ðū underbæce, sceocca! Hit is āwriten: Gehwā sceal hine gebiddan tō his Drihtne ānum, and him anum ðēowian. Þā forlēt se dēofol hine; and him cōmon englas tō, and him ðenodon. *Æ. H. i. 166; cf. ii. 100.*

|| Se Hālgā Gāst lādde þone Hælend tō þām wēstene, tō ðy ðæt hē wære þær gecostnod. *Æ. H. i. 166.*

|| Hwī hingrað þē? Gif ðū Godes Sunu sý, wend þās stānas tō hlāfum, and et. *Æ. H. i. 168.*

a diabolō. Et cum ieiunasset quadraginta diebus et quadraginta noctibus, postea esuriit. Et accedens tentator dixit ei: Si Filius Dei es, dic ut lapides isti panes fiant. Qui respondens dixit: Scriptum est: Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam civitatem, et statuit eum super pinnaculum templi, et dixit ei: Si Filius Dei es, mitte te deorsum; scriptum est enim: Quia angelis suis mandavit de te, et in manibus tollent te, ne forte

offendas ad lapidem pedem tuum. Ait illi Iesus: Rursum scriptum est: Non tentabis Dominum Deum tuum. Iterum assumpsit eum diabolus in montem excelsum valde, et ostendit ei omnia regna mundi, et gloriam eorum, et dixit ei: Haec omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Iesus: Vade (*Æ. ins. retro*¹), Satana; scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus; et ecce, angeli accesserunt, et ministrabant ei.

¹ See Ælfric's discussion, i. 172.

|| Cweð tō ðysum stānum þæt hī beon tō hlāfum āwende,
and et. Æ. H. i. 176.

|| Ne lifað nā se man be hlāfe ānum, ac lifað be ðām wordum
ðe gāð of Godes mūðe. Æ. H. i. 168.

|| And hē ðā hine genam, and bær upp on þæt templ, and
hine sette æt ðām scylfe, and cwæð tō him: Gif ðū Godes
Sunu sý, sceot ādūn; forðanþe englum is beboden be ðe,
þæt hī ðe on handum āhebban, þæt þū ne ðurfe ðinne fōt
æt stāne ætspurnan. Æ. H. i. 168, 170; cf. Ps. 91. 11, 12.

|| Ne sceal man fandigan his Drihtnes. Æ. H. i. 170.

|| Ne sceal man his Drihtnes fandian. Æ. H. i. 170.

|| Þā genam hē hine eft, and ābær hine upp on āne dūne, and
ætýwde him ealles middangeardes welan and his wuldor, and
cwæð tō him: Ealle ðas ðing ic forgife ðe, gif ðū wilt āfeallan
tō mīnum fōtum, and þe tō mē gebiddan. Æ. H. i. 170.

|| Hē cwæð: Þās ðing ic forgife ðe. Æ. H. i. 172.

|| Crīst cwæð ðā tō ðām deofle: Gā ðū underbæce, sceocca!
Hit is āwriten: Man sceal hine gebiddan tō his Drihtne, and
him ānum ðeowian. Æ. H. i. 172.

|| Þā forlēt se deofol Crīst, and him cōmon englas tō, and
him ðenodon. Æ. H. i. 174.

4. 18. Crīst on sumere tīde fērde wið þære Galileiscan sǣ, and
geseah twēgen gebrōðra,—Simonem, se wæs gecīged Petrus,
and his brōðor Andreā. Æ. H. i. 576.

4. 20. Petrus and Andreas, be Crīstes hāse, ðærrihte forlēton
heora nett, and him fyligdon. Æ. H. i. 578.

5. 1-3. . . . þæt se Hǣlend . . . gesāwe mīcele mēnīgu him fyl-
igende; þā āstāh hē upp on āne dūne. Þā-ðā hē gesæt, þā
genēalǣhton his leorningnihtas him tō, and hē undyde his
mūð, and hī lārde, þus cweðende: Ēadige beoð þā gāstlican
ðearfan. Æ. H. i. 548.

|| Ēadige beoð þā gāstlican ðearfan, forðanþe heora is heof-
onan rice. Æ. H. i. 550.

4. 18. Ambulans autem Iesus iuxta
mare Galilaeae, vidit duos fratres,
—Simonem, qui vocatur Petrus,
et Andreā fratrem eius. . . .

4. 20. At illi continuo, relictis reti-
bus, secuti sunt eum.

5. 1-3. Videns autem Iesus turbas,

ascendit in montem. Et cum se-
disset, accesserunt ad eum disci-
puli eius, et, aperiens os suum,
docebat eos, dicens: Beati pau-
peres spiritu, quoniam ipsorum
est regnum coelorum.

5. 4. *Ēadige beoð ðā þe heofiað, forðanðe hi beoð gefrēfrode.*

Æ. H. i. 550.

|| *Ēadige beoð þā þe heora synna bewēpað, forðanðe hi beoð gefrēfrode.* *Æ. H. i. 142.*

|| *Ēadige beoð ðā ðe nū wēpað, forðonðe hi sceolon beon gefrēfrode.*

5. 5. *Ēadige beoð þā liðan, forðanþe hi þæt land geāgniað.*

Æ. H. i. 550.

5. 6. *Ēadige beoð þā þe sind ofhingrode and ofþyrste æfter rihtwisnysse, forðanðe hi beoð gefyllede.* *Æ. H. i. 550.*

|| *Ēadige beoð þā þe sind ofhingrode and oflyste rihtwisnysse, forðanðe hi sceolon beon gefyllede mid rihtwisnysse.* *Æ. H. i. 202.*

5. 7-9. *Ēadige beoð þā mildheortan, forðanþe hi begytað mildheortnysse. . . . Ēadige beoð þā clænheortan, forðanðe hi geseoð God sylfne. . . . Ēadige beoð þā gesibsuman, forðanðe hi beoð Godes bearn gecigede.* *Æ. H. i. 552.*

|| *Crīst cwæð be gesibsumum mannum, þæt hi sind Godes bearn gecigede.* *Æ. H. i. 604.*

5. 10-12. *Ēadige beoð ðā ðe þoliað ehtnysse for rihtwisnysse, forðanðe heora is heofonan rice. . . . Ēadige gē beoð þonne man ēow wyrigð, and ēower eht, and ælc yfel onġean ēow sprecð lēogende, for mē; . . . blissiað and fægnað, forðanðe ēower mēd is mēnigfeald on heofonum.* *Æ. H. i. 552, 554.*

|| *Blissiað and fægnað; efne, ēower mēd is mēnigfeald on heofonum.* *Æ. H. i. 556.*

5. 13. *Gē sind þære eorðan sealt.* *Æ. H. ii. 536.*

5. 14, 16. *Gē sind middangeardes lēoht: scīne ēower lēoht swā*

5. 5¹. *Beati qui lugent, quoniam ipsi consolabuntur.*

5. 4¹. *Beati mites, quoniam ipsi possidebunt terram.*

5. 6. *Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur.*

5. 7-9. *Beati misericordes, quoniam ipsi misericordiam consequentur. Beati mundo corde, quoniam ipsi Deum videbunt. Beati pacifici, quoniam filii Dei vocabuntur.*

5. 10-12. *Beati qui persecutionem*

patiuntur propter iustitiam, quoniam ipsorum est regnum coelorum. Beati estis cum maledixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversum vos mentientes, propter me; gaudete et exultate, quoniam merces vestra copiosa est in coelis. . . .

5. 13. *Vos estis sal terrae. . . .*

5. 14, 16. *Vos estis lux mundi. . . . Sic luceat lux vestra coram hominibus ut videant opera vestra*

¹ This is the order in Ælfric and the Vulgate.

ætforan mannum, þæt hī gesēon ēowre gōdan weorc, and wuldrian ēowerne Fæder þe on heofonum is. *Æ. H. i. 542.*

|| Scīne ēower leoht ætforan mannum swā þæt hī gesēon ēowere gōdan weorc, and wuldrian ēowerne Fæder þe on heofonum is. *Æ. H. ii. 564.*

|| . . . þæt ūre gōdan weorc bēon on ðā wīsan mannum cūðe, þæt hī magon gesēon ūre gōdnysse, and þæt hī wuldrian and herigan ūrne heofonlican Fæder. *Æ. H. i. 180.*

5. 17. Ne wēne gē nā þæt ic cōme tō ði þæt ic wolde tōwurpan þā ealdan æ oððe witegena gesetnyssa; ic ne cōm tō ði þæt ic hī tōwurpe, ac þæt ic hī gefylde. *Æ. H. ii. 198.*

Hē ne cōm tō ðy þæt hē wolde tōwurpan ðā ealdan æ oððe witegan, ac wolde hī æfter gāstlicum andgite gefyllan. *Æ. H. ii. 58.*

Hē cwæð þæt hē ne cōme tō ðy þæt hē wolde þā ealdan æ tōwurpan, ac gefyllan. *Æ. H. i. 94.*

5. 18. Sōð ic ēow seçe: Ān strica oððe ān stæf ðære ealdan æ ne bið forgæged oð-þæt hī ealle gefyllede bēon. *Æ. H. ii. 198, 200.*

5. 20. Sōð ic ēow seçe: Būton ēower rihtwisnyss mære sȳ þonne ðæra Iudeisra bōcera and sunderhālgena, ne becume gē intō heofenan rīce. *Æ. H. ii. 216.*

5. 23, 24. Gif ðū offrast ðīne lāc tō Godes weofode, and þū þær gemyndig bist þæt ðīn brōðor hæfð sum ðing ongean ðe, forlæt ðærrihte ðā lāc ætforan ðām weofode, and gang ærest tō þīnum brōðer, and þe tō him gesibsuma; and, ðonne ðū eft cymst tō ðām weofode, geoffra ðonne ðīne lac. *Æ. H. i. 54.*

5. 32. Swā-hwā-swā his æwe forlæt, and oðer genimð, hē bið þonne ēawbræce and ēac forligr. Ēac sē ðe wifað on ðām forlātenum wīfe bið unrihtthāmere gehāten fram Gode. *Æ. H. ii. 322.*

bona, et glorificent patrem vestrum qui in coelis est.

coelorum.

5. 17. Nolite putare quoniam veni solvere legem aut prophetas; non veni solvere, sed adimplere.

5. 23, 24. Si ergo offers munus tuum ad altare, et ibi recordatus fueris quia frater tuus habet aliquid adversum te, relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo; et tunc veniens offeres munus tuum.

5. 18. Amen quippe dico vobis, . . . iota unum aut unus apex non praeteribit a lege donec omnia fiant.

5. 32. . . . Quia omnis qui dimiserit uxorem suam . . . facit eam moechari; et qui dimissam duxerit adulterat.

5. 20. Dico enim vobis quia nisi abundaverit iustitia vestra plus quam scribarum et Pharisaeorum, non intrabitis in regnum

5. 34-37. Ne swēra ðū þurh heofenan, forðanðe hæo is Godes prymsetl; ne swēra ðū þurh eorðan, forðanðe hæo is Godes fōtsceamol; ne swēra þū ðurh ðīn āgen hēafod, forðanðe ðū ne miht wyrcean ān hār þīnes feaxes hwīt oððe blacc. Ic sēge ēow: Ne swērige gē þurh nān þīng, ac bēo ēower spræc ðus geēndod: Hit is swā ic sēge, oþþe hit nis swā; swā-hwæt-swā ðær mære bið þurh āð, þæt bið of ðām yfelan. *Æ. H. i. 482.*

|| Heofon is his prymsetl, and eorðe is his fōtsceamul.

Æ. H. i. 262.

|| Eorðe is geweden Godes fōtsceamel, and sēo heofen is his ðrymsetl. *Æ. H. ii. 448; cf. Isa. 66. 1.*

5. 43-46. Gē gehyrdon hwæt geweden wæs ðām ealdum mannum on Moyses æ: Lufa ðīnne nēxtan, and hata ðīnne frēond. Ic sōðlice ēow sēge: Lufiað ēowere fýnd, dōð þām tela ðe ēow hatiað, and gebiddað for ēowerum ēhterum and ēow tynendum, þæt gē bēon ēoweres Fæder bearn se ðe on heofonum is, se ðe deð his sunnan scīnan ofer ðā yfelan and ofer ðā gōdan, and sylð rēnscūras ðām rihtwisum and ðām unrihtwisum. Gif gē ðā āne lufiað þe ēow lufiað, hwilce mēde hæbbe gē þonne æt Gode? *Æ. H. ii. 16.*

|| Hit is þus āwriten on þære ealdan æ: Lufa ðīnne frēond, and hata ðīnne frēond. *Æ. H. i. 522.*

|| Oðre mēn hatiað heora fýnd, and yfel mid yfele forgyldað¹; wē sōðlice lufiað ure fýnd, and þām teala dōð þe ūs hatiað.

Æ. H. ii. 484.

|| Ic bebēode ēow: Lufiað ēowre fýnd, and dōþ tela þām ðe ēow hatiað, and gebiddað for ēowre ēhteras, þæt gē bēon bearn

5. 34-37. Ego autem dico vobis, non iurare omnino; neque per coelum, quia thronus Dei est; neque per terram, quia scabellum est pedum eius; . . . neque per caput tuum iuraveris, quia non potes unum capillum album facere aut nigrum. Sit autem sermo vester: Est, est; Non, non; quod autem his abundantius est a malo est.
5. 43-46. Audistis quia dictum est: Diliges proximum tuum, et odio

habebis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persecutibus et calumniantibus vos, ut sitis filii Patris vestri qui in coelis est, qui solem suum oriri facit super bonos et malos, et pluit super iustos et iniustos. Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? . . .

¹ From Rom. 12. 17, 'Nulli malum pro malo reddentes'; or 1 Thess. 5. 15; or 1 Pet. 3. 9.

þæs heofonlican Fæder, se ðe læt his sunnan seġnan ofer gōde and yfele, and hē sylð rēnscūras and wæstmas rihtwīsum and unrihtwīsum. *Æ. H. i. 522.*

|| Lufiað ēowere fynd, dōð þām tela þe ēow hatiað, þæt gē bēon ēoweres Fæder cild se ðe on heofenum is. *Æ. H. i. 56.*

|| Lufiað ēowre fynd, dōð þām tela ðe ēow hatiað, and gebiddað for ēowerum ehterum and tynendum, þæt gē bēon ēowres Fæder bearn se ðe on heofonum is. *Æ. H. ii. 36.*

|| Læt seġnan his sunnan ofer ðā rihtwīsan and unrihtwīsan gelīce, and seġt rēnas . . . gōdum and yfelum. *Æ. H. i. 406.*

6. 2, 5, 16. Sōð ic ēow seġge: Hī underfēngon heora mēde. *Æ. H. ii. 566.*

|| Hī underfēngon edlēan heora weorca. *Æ. H. i. 412.*

6. 8. Ēower heofenlica Fæder wāt hwæs gē behōfiað, ærðanðe gē hine æniges ðinges biddan. *Æ. H. i. 158.*

6. 9-13. Gebiddað ēow mid þisum wordum: . . . Þū, ūre Fæder þe eart on heofonum, sý þīn nama gehālgod. Cume ðīn rice. Sý ðīn wylla on eorðan swā-swā on heofonum. Syle ūs tō-dæg ūrne dæghwamlican hlāf. And forgyf ūs ūre gyltas, swā-swā wē forgyfað ðām þe wið ūs āgyltað. And ne læd ðū nā ūs on costnunge, ac ālȳs us fram yfele. Sý hit swā¹. *Æ. H. i. 258.*

|| Ðū, ūre Fæder þe eart on heofonum, sý ðīn nama gehālgod. Gecume ðīn rice. Sý ðīn willa swā-swā on heofonum swā ēac on eorðan. Syle ūs tō-dæg ūrne dæghwomlican hlāf. And forgyf ūs ūre gyltas swā-swā wē forgyfað þām ðe wið ūs āgyltað. And ne læd þū nā ūs on costnunge, ac ālȳs ūs fram yfele. Sý hit swā. *Æ. H. ii. 596.*

|| Ūre Fæder þe eart on heofonum. *Æ. H. i. 262; cf. i. 54.*

|| Sý ðīn nama gehālgod. . . . Cume ðīn rice. . . . Geweorðe þīn willa on eorðan swā-swā on heofonum. . . . Syle ūs nū tō-dæg ūrne dæghwamlican hlāf. . . . Forgyf ūs ūre gyltas swā-swā wē

6. 2, 5, 16. . . . Amen dico vobis: Recepterunt mercedem suam.

6. 8. . . . Scit enim Pater vester quid opus sit vobis, antequam petatis eum.

6. 9-13. Sic ergo vos orabitis: Pater noster qui es in coelis, sanctificetur nomen tuum. Adveniat

regnum tuum. Fiat voluntas tua, sicut in coelo et in terra. Panem nostrum supersubstantialem da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

¹ See the editor's 'Study of the Lord's Prayer in English,' *American Journal of Philology*, vol. xii, pp. 59-66.

forgifað þām mannum þe wið ūs āgyltað¹. . . . Ne geðafa, ðū God, þæt wē bēon gelædde on costnunge. . . . Ac ālys ūs fram yfele. Æ. H. i. 262-270.

6. 14, 15. Gif gē forgyfað þām mannum þe wið ēow āgyltað, þonne forgyfð ēow ēower Fæder ēowere synna; gif gē ðonne nellað forgyfan, nele ēac ēower Fæder ēow forgifan ēowere gyltas.

Æ. H. i. 52.

|| Būton gē forgifon mannum heora gyltas, ne forgifð se heofonlica Fæder ēow ēowere gyltas. Æ. H. ii. 336.

|| Būton gē forgifon ðām mannum þe ēow āgyltað mid inne-weardre heortan², nele se heofonlica Fæder ēow forgyfan ēowere gyltas. Æ. H. ii. 604.

|| Būton gē forgyfon of ēowerum heortum² wið ēow āgyltendum. . . . Æ. H. ii. 336.

6. 19-21. Ne behyde gē ēowerne goldhord on eorðan, þær-ðær omm and moððan hit āwēstað, and ðeofas ādelfað and forstelað; ac hordiað ēowerne goldhord on heofenum, þær ne cymð tō ne om ne moððe, nē þeofas ne delfað nē ne ætbredað. Sōðlice ðær-ðær þīn goldhord is, þær bið þīn heorte. Æ. H. ii. 104.

6. 24-27. Ne mæg nān mann twām hlāfordum samod ðēowian; oððe hē ðone ænne hatað and ðone oðerne lufað, oððe hē hine tō ðām anum geðeot and þone oðerne forsihð. . . . Ne mage gē Gode ðēowian and ēoweres fēos gestrēone. . . . Betera is sēo sāwul ðonne se mēte, and se lichama betera ðonne his scrūd. . . . Behealdað þās fleogendan fugelas, ðe ne sāwað nē ne rīpað, ac ēower heofonlica Fæder hī āfet. . . . Wē sind miccle rōttran þonne ðā fugelas. . . . Hwile ēower mæg geican āne ēlne tō his lēnge? Æ. H. ii. 460-464.

6. 14, 15. Si enim dimiseritis hominibus peccata eorum, dimittet et vobis Pater vester coelestis delicta vestra; si autem non dimiseritis hominibus, nec Pater vester dimittet vobis peccata vestra.

autem vobis thesauros in coelo, ubi neque aerugo neque tinea demolitur, et ubi fures non effodiunt nec furantur. Ubi enim est thesaurus tuus, ibi est et cor tuum.

6. 19-21. Nolite thesaurizare vobis thesauros in terra, ubi aerugo et tinea demolitur, et ubi fures effodiunt et furantur. Thesaurizate

6. 24-27. Nemo potest duobus dominis servire; aut enim unum odio habebit et alterum diliget, aut unum sustinebit et alterum

¹ Here may be cited the isolated quotation in Cnut's Laws (Schmid's *Gesetze der Angelsachsen*, p. 270): 'And forgyf ūs, Drihten, ūre gyltas, swā wē forgyfað þām þe wið ūs āgyltað.'

² From Matt. 18. 35, 'de cordibus vestris.'

6. 29. *See* Æ. H. ii. 464.
6. 31-33. Drihten bēad þæt wē nāron bysige and carfulle, cweð-ende: Hwæt sceole wē etan, oððe hwæt drincan, oððe mid hwām bēon ymscrýdde? and cwæð: Witodlice ēower heofenlica Fæder wāt þæt gē þyssera ðinga behōfiað; sēcað ærest Godes rice, and his rihtwīsnyse, and ealle ðas ðing ēow bēoð þærtō geēacnode. Æ. H. ii. 464.
7. 7. Cnuciað, and ēow bið geopenod. Æ. H. ii. 572.
7. 13, 14. Se weig is swiðe nearu and sticol se ðe læt tō heofonan rice; and sē is swiðe rūm and smēðe, se ðe læt tō helle-wite. Æ. H. i. 162.
 || Se weg se ðe læt tō forwyrde is brād and smēðe.
 Æ. H. i. 162, 164.
7. 15. Behealdað ēow wið leasum witegum, þe tō ēow cumað on scēapa hīwum. Æ. H. ii. 404.
 || . . . forðanþe hī ne sind nā scēp, ac sind wulfas on scēapa hīwum. Æ. H. ii. 404.
7. 16-19. Gē oncnāwað hī be heora wæstmum. . . . Hwā gaderað æfre wīnberian of ðornum, oppe fīcæppla of brēmelum? . . . Ælc gōd trēow wyrceð gōde wæstmas, and yfel trēow wyrceð yfele wæstmas. . . . Ne mæg þæt gōde trēow wyrcean yfele wæstmas, nē þæt yfele trēow gōde wæstmas. . . . Ælc trēow ðe ne wyrceð gōdne wæstm bið forcorfen, and on fýre āworpen.
 Æ. H. ii. 404, 406.

- contemnet. Non potestis Deo seruire et mammonae. . . . Nonne anima plus est quam esca, et corpus plus quam vestimentum? Respicite volatilia coeli, quoniam non serunt, neque metunt, . . . et Pater vester coelestis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cogitans potest adicere ad staturam suam cubitum unum?
6. 31-33. Nolite ergo solliciti esse, dicentes: Quid manducabimus, aut quid bibemus, aut quo operiemur? . . . Scit enim Pater vester quia his omnibus indigetis. Quaerite ergo primum regnum Dei, et iustitiam eius, et haec omnia adiicientur vobis.
7. 7. . . . Pulsate, et aperiatur vobis.
7. 13, 14. . . . Lata porta et spatiosa via est quae ducit ad perditionem. . . . Quam angusta porta et arcta via est quae ducit ad vitam! . . .
7. 15. Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.
7. 16-19. A fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas, aut de tribulis ficus? Sic omnis arbor bona fructus bonos facit, mala autem arbor malos fructus facit. Non potest arbor bona malos fructus facere, neque arbor mala bonos

7. 21. Ne færð into heofonan rice æle ðæra ðe cweð to mē :
Drihten, Drihten ; ac sē ðe wyrcð mīnes Fæder willan þe on
heofonum is, sē færð into heofonan rice. *Æ. H. ii. 410.*
7. 22, 23. Ic secge eow : Manega cweðað to mē on ðam micclan
dæge : Drihten, Drihten, lā, hū ne witegode wē on ðinum
naman, and wē adræfdon deoflo of wōdum mannum, and wē
micele mihta on þinum naman gefrēmedon ? Þonne andette
ic him : Ne can ic eow ; gewitað fram me, gē unrihtwise
wyrhtan. *Æ. H. i. 306.*
8. 1-4. Se Hælend niðerēode of ānre dūne, and him filigde micel
menigu. Efne, ðā cōm sum hrēoflig mann, and alēat wið þæs
Hælendes, þus cweðende : Drihten, gif þū wilt, þū miht mē
geclānsian. Se Hælend āstrehte his hand, and hine hrēpode,
and cwæð : Ic wylle ; and sȳ ðū geclānsod. Þā sōna wearð
his hrēofla eal geclānsod, and hē wæs gehæled¹. Ðā cwæð se
Hælend him tō : Warna þæt þū hit nānum mēnn ne secge ;
ac far tō Godes temple, and geswutela ðe sylfne ðam sācerde,
and geoffra ðīne lāc, swā-swā Moyses bebed, him on gewit-
nyssse. *Æ. H. i. 120.*
- || Ic wylle ; and þū bēo geclānsod. *Æ. H. i. 122.*
8. 5-13. Drihten fērde æfter ðisum tō ānre byrig þe is gehāten
Capharnaum. Þā genēalæhte him tō sum hundredes ealdor,
biddende and cweðende : Drihten, mīn eniht līð æt hām

fructus facere. Omnis arbor quae
non facit fructum bonum, exci-
detur, et in ignem mittetur.

7. 21. Non omnis qui dicit mihi :
Domine, Domine, intrabit in reg-
num coelorum ; sed qui facit vo-
luntatem Patris mei qui in coelis
est, ipse intrabit in regnum coe-
lorum.
7. 22, 23. Multi dicent mihi in illa
die : Domine, Domine, nonne in
nomine tuo prophetavimus, et in
nomine tuo daemonia eiecimus,
et in nomine tuo virtutes multas
fecimus ? Et tunc confitebor illis :
Quia nunquam novi vos ; discedite
a me, qui operamini iniquitatem.

8. 1-4. Cum autem descendisset de
monte, secutae sunt eum turbae
multae. Et ecce leprosus veniens
adorabat eum, dicens : Domine,
si vis, potes me mundare. Et
extendens Iesus manum, tetigit
eum, dicens : Volo ; mundare. Et
confestim mundata est lepra eius.
Et ait illi Iesus : Vide nemini
dixeris ; sed vade, ostende te sacer-
doti, et offer munus quod praece-
pit Moyses, in testimonium illis.
8. 5-13. Cum autem introisset Ca-
pharnaum, accessit ad eum cen-
turio, rogans eum, et dicens :
Domine, puer meus iacet in domo
paralyticus, et male torquetur.

¹ 'Efne . . . gehæled' repeated below, *Æ. H. i. 120, 122.*

bedreda, and is yfele geðrēatod. Drihten him andwyrde: Ic cume and hine gehæle. Þā andwyrde se hundredes ealdor, and cwæð: Drihten, ne eom ic wyrðe þæt þū innfare under mīnum hrōfe; ac cweð þīn word, and mīn cniht bið gehæled. Ic eom ān man geset under anwealde, hæbbende under mē cēman; and ic cweðe tō ðisum: Far ðū, and hē færð; tō oðrum: Cum ðū, and hē cymð; tō mīnum ðeowan: Dō ðis, and hē deð. Þā wundrode se Hælend, ðā-ðā hē ðis gehyrde, and cwæð tō ðære fyligendan menigu: Sōð ic ēow sēge, ne gemette ic swā micelne gelēafan on Israhela ðeode. Ic sēge ēow tō sōðum þæt manega cumað fram ēastdæle and westdæle, and gerestað hī mid Abrahamæ ðām heahfædere, and Isaac, and Iacobe, on heofenan rīce; þā rīcan bearn beoð aworpene intō ðām yttrum þeostrum; þær bið wōp and tōða gebitt. Ðā cwæð eft se Hælend tō þām hundredes ealdre: Far ðe hām, and getimige ðe swā-swā ðū gelyfdest. And se cniht wearð gehæled of ðære tide. *Æ. H. i. 126.*

|| Ic cume, and ðinne cniht gehæle. *Æ. H. i. 128.*

|| Drihten, ne eom ic wyrðe þæt þū innfare under mīne ðecene. *Æ. H. i. 126.*

|| Drihten, cweð þīn word, and mīn cniht bið hāl.

Æ. H. i. 126, 130.

|| Ic eom man under anwealde gesett, hæbbende under mē cēman; and ic sēge ðisum: Far ðū, and hē færð; tō oðrum: Cum ðū, and hē cymð; tō mīnum þeowan: Dō þis, and hē deð. *Æ. H. i. 130.*

|| Sōð ic ēow sēge, nā gemette ic swā micelne gelēafan on Israhela ðeode. *Æ. H. i. 128.*

|| Ic sēge ēow tō sōðan þæt manega cumað fram ēastdæle

Et ait illi Iesus: Ego veniam et curabo eum. Et respondens centurio, ait: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites; et dico huic: Vade, et vadit; et alii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Iesus miratus est, et se-

quentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel. Dico autem vobis quod multi ab oriente et occidente venient, et recumbent cum Abraham, et Isaac, et Iacob in regno coelorum; filii autem regni eicientur in tenebras exteriores; ibi erit fletus et stridor dentium. Et dixit Iesus centurioni: Vade, et sicut credidisti fiat tibi. Et sanatus est puer in illa hora.

and westdæle, and gerestað hī mid Abrahame þām hēahfædere, and Isaace, and Iacobe, on heofenan rīce. *Æ. H. i. 130.*

|| Manega cumað fram eastdæle and fram westdæle, and sittað mid þām hēahfædere Abrahame, and Isaace, and Iacobe, on heofonan rīce. *Æ. H. i. 336.*

|| Fela cumað fram eastdæle and fram westdæle, and gerestað mid þām hēahfæderum, Abrahame, and Isaace, and Iacobe, on heofonan rīce. *Æ. H. ii. 82.*

|| Þa rīcan bearn bēoð āworpena intō ðām yttrum ðeostrum; þær bið wōp and tōða gebitt. *Æ. H. i. 130.*

|| . . . On þā yttran þeostru; . . . þær bið wōp and tōða gebitt. *Æ. H. i. 132; cf. Matt. 22. 5-14.*

|| Drihten cwæð tō þām hundredes ealdre: Far ðē hām, and getimige ðē swā-swā ðū gelyfdest; and his eniht wearð gehæled of ðære tide. *Æ. H. i. 132.*

8. 20. Dēor habbað hōla, and fugelas habbað nest, hwær hī reštað; and ic næbbe hwær ic āhyld e mīn hēafod. *Æ. H. i. 160.*

8. 23, 24. Ūre Drihten āstāh on scip, and him filigdon his leorning-enihtas. Efne, ðā færlīce ārās micel styrung and hrēohnys on ðære sē, swā þæt þæt scip wearð mid yðum oferðēht. Se wind him stōd ongēan mid ormætum blæde; and se Hælend wearð on slæpe on ðām steorsetle¹. *Æ. H. ii. 378; cf. i. 26.*

9. 2. *See Mark 2. 5.*

9. 6. *See Mark 2. 11.*

9. 9. Ðā-ðā se Hælend fērde on sumere byrig, ðā geseah hē sittan sumne mannan æt tollsetle, Matheus gehāten; and hē cwæð tō him: Folga mē. Matheus ārās þærrihte fram his tolle, and filigde ðām Hælende. *Æ. H. ii. 468; cf. i. 324, ii. 288.*

|| Hē hine geseah sittan æt tolle. . . . Folga mē. *Æ. H. ii. 468.*

9. 10. *See Luke 5. 29.*

9. 11. *See Æ. H. ii. 470.*

8. 20. . . . Vulpes foveas habent, et volucres coeli nidos; Filius autem hominis non habet ubi caput reclinet.

8. 23, 24. Et ascendente eo in naviculam, secuti sunt eum discipuli eius. Et ecce motus magnus factus est in mari, ita ut navicula

operiretur fluctibus; ipse vero dormiebat.

9. 9. Et cum transiret inde Iesus, vidit hominem sedentem in telonio, Matthaeum nomine. Et ait illi: Sequere me. Et surgens secutus est eum.

¹ From Mark 4. 38, 'in puppi.'

9. 12. Drihten him cwæð tō : Ne behōfiað ðā hālan nānes lāces, ac ðā untruman. *Æ. H. ii. 470.*

9. 13. Hē cwæð : Farað, and leorniað hwæt þæt mæne : Ic wylle mildheortnysse, and nā offrunge. . . . Ne cōm ic nā tō clypigenne ðā rihtwisan, ac ðā synfullan, tō 'dædbōte'.
Æ. H. ii. 470 ; cf. Hos. 6. 6.

9. 37. Drihten cwæð : þæt gerip is micel, and ðā rifteras fēawa.
Æ. H. ii. 530.

9. 38. Biddað þæs geripes hlāford þæt hē āsēnde wyrhtan tō his geripe. *Æ. H. ii. 530.*

10. 5. Ne fare gē on hāðenra manna wege, and on Samaritanisera burgum ne becume gē. *Æ. H. ii. 212.*

10. 8. . . . se forgeaf ūs on his naman ðās mihte þæt wē untrume gehælon, and blinde onlihton², hrēoflige geclānsian, deoflu āffian, deade arāran. *Æ. H. i. 466.*

Butan cēape gē underfēgon ðā gife, syllað hī oðrum būtan cēape. *Æ. H. i. 412.*

10. 22. Sē ðe æfre ðurhwunað on ānrædum gelēafan, sē bið gehealden. *Æ. H. ii. 330.*

10. 28. Ne ondræde gē ēow ðā ðe ēowerne lichaman ofslēað, forðanðe hī ne magon ēowre sǣwle ofslēan ; ac ondrædað God, ðe mæg ægðer ge sǣwle ge lichaman on hēllesūsle forðōn. *Æ. H. i. 554.*

10. 32. *Ælc* ðæra þe mē andet ætforan mannum, ic andette ēac hine ætforan mīnum Fæder se ðe is on heofonum. *Æ. H. ii. 558.*

9. 12. At Iesus audiens ait : Non est opus valentibus medicus, sed male habentibus.

9. 13. Euntes autem discite quid est : Misericordiam volo, et non sacrificium. Non enim veni vocare iustos, sed peccatores.

9. 37. Tunc dicit discipulis suis : Messis quidem multa, operarii autem pauci.

9. 38. Rogate ergo Dominum messis ut mittat operarios in messem suam.

10. 5. . . . In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis.

10. 8. Infirmos curate, mortuos suscite, leprosos mundate, daemones eiicite ; gratis accepistis, gratis date.

10. 22. . . . Qui autem perseveraverit usque in finem, hic salvus erit.

10. 28. Et nolite timere eos qui occidunt corpus, animam autem non possunt occidere ; sed potius timete eum qui potest et animam et corpus perdere in gehennam.

10. 32. Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo qui in coelis est.

¹ From Luke 5. 32, 'ad poenitentiam.'

² A discrepancy here.

10. 41. Sē ðe witegan underfehð, hē hæfð witegan mēde; sē ðe rihtwīse underfehð, hē hæfð rihtwīses mannes edlēan.

Æ. H. i. 514.

10. 42. Sōð ic ēow secge: Swā-hwā-swā sylð ceald wæter drincan ānum þurstigan mēnn ðāra ðe on mē gelyfað, ne bið his mēd forloren. Æ. H. i. 582.

|| Swā-hwā-swā sylð ānum ðurstigum mēnn ceald wæter on mīnum naman, ne forlȳst hē his mēde þære dæde. Æ. H. ii. 106.

11. 2, 3. Hwæt, ðā Iohannes āsēnde of ðām cwearterne twēgen leorningnihtas tō Crīste, and hine befrān, þus cweðende: Eart ðū sē ðe tōweard is, oþpe wē oðres andbīdian sceolon?

Æ. H. i. 480.

11. 4-6. And cwæð syððan tō Iohannes ārendracum: Farað nū tō Iohanne, and cȳðað him þā ðing þe gē gesāwon and gehȳrdon. Efne, nū blinde gesēoð, and ðā healtan gāð, and hrēoflige mēn synd geclānsode, dēafe gehȳrað, and ðā dēadan ārīsað, and ðearfan bodiað godspel; and sē bið eadig þe on mē ne bið geēswicod. Æ. H. i. 480; cf. i. 26, and Luke 7. 21-23.

11. 11. Betwux wīfa bearnum ne ārās nān mǣrra man ðonne is Iohannes se Fulluhtere. Æ. H. i. 356, 542.

|| Betwux wīfa bearnum ne ārās nān mǣrra man þonne Iohannes se Fulluhtere. Æ. H. i. 476, 478.

|| On wīfa bearnum næs nān mǣrra mann þonne Iohannes se Fulluhtere. Æ. H. ii. 36, 38.

11. 12. Fram Iohannes dagum Godes rice ðolað nēadunge, and ðā strēcanmōd hit gegrīpað. Æ. H. i. 358.

10. 41. Qui recipit prophetam in nomine prophetæ, mercedem prophetæ accipiet; et qui recipit iustum in nomine iusti, mercedem iusti accipiet.

10. 42. Et quicumque potum dederit uni ex minimis istis calicem aquæ frigidae tantum in nomine discipuli, amen dico vobis, non perdet mercedem suam.

11. 2, 3. Ioannes autem . . . in vinculis, . . . mittens duos de discipulis suis, ait illi: Tu es qui venturus es, an alium expectamus?

11. 4-6. Et respondens Iesus ait

illis: Euntes renuntiate Ioanni quæ audistis et vidistis. Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur; et beatus est qui non fuerit scandalizatus in me.

11. 11. . . . Non surrexit inter natos mulierum maior Ioanne Baptista. . . .

11. 12. A diebus autem Ioannis Baptistæ usque nunc, regnum coelorum vim patitur, et violenti rapiunt illud.

11. 29. Leorniað æt mē þæt ic eom lŕðe and swiðe eadmōd; and gē gemētað reŕte eowrum sǽwlum. *Æ. H. i. 210.*
12. 19. Cf. Isa. 42. 2.
12. 28. Gif ic on Godes Gāste deofl ādrāfe. . . . *Æ. H. ii. 204; cf. Luke 11. 20.*
12. 31, 32. *Ælc synn and tǽl bið forgifen behrēowsigendum mannum, ac þæs Hālgan Gastes tǽl ne bið nǽfre forgifen. Þeah-ðe hwā cweðe tǽllic word ongēan mē, him bið forgifen, gif hē deð dǽdbōte; sōðlice sē ðe cweð word ongān ðone Hālgan Gāst, ne bið hit him forgifen on ðyssere worulde, nē on ðære tōwerdan. Æ. H. i. 498.*
12. 42. *See 1 Kings 10. 1-10, note.*
12. 50. Sē ðe wyreð mīnes Fæder willan se ðe is on heofonum, he bið mīn brōðer, and mīn mōder, and mīn sweoster. *Æ. H. i. 260.*
13. 17. Fela witegan and rihtwīse mēn woldon gesēon Cristes tōcyme, ac hit næs nā him getiðod. *Æ. H. i. 136.*
13. 19. *Ælc ðæra ðe gehyrð þæt heofonlice word, and hē hit ne understent, ðonne cymð se yfela, and gelæhð hit. Æ. H. ii. 90.*
13. 22. . . . lēase welan. *Æ. H. ii. 88.*
13. 23. Sum dǽl þæs sǽdes, þe on ðām gōdan lande āsprang, āgeaf ðritigfealdne wǽstm, sum sixtigfealdne, sum hundfealdne¹. *Æ. H. ii. 92.*
13. 30. On ende þyssere worulde se sōða Dēma hǽt his englas

11. 29. . . . Discite a me, quia mitis sum et humilis corde; et inuenietis requiem animabus uestris.
12. 28. Si autem ego in Spiritu Dei eiicio daemones. . . .
12. 31, 32. . . . Omne peccatum et blasphemia remittetur hominibus, Spiritus autem blasphemia non remittetur. Et quicumque dixerit uerbum contra Filium hominis, remittetur ei; qui autem dixerit contra Spiritum Sanctum, non remittetur ei neque in hoc saeculo, neque in futuro.
12. 50. Quicumque enim fecerit uoluntatem Patris mei qui in coelis est, ipse meus frater, et soror, et
- mater est.
13. 17. Multi prophetae et iusti cupierunt uidere quae uidetis, et non uiderunt.
13. 19. Omnis qui audit uerbum regni, et non intelligit, uenit malus, et rapit quod seminatum est in corde eius. . . .
13. 22. . . . Fallacia diuitiarum. . . .
13. 23. Qui uero in terram bonam seminatus est, hic est qui . . . fructum affert, et facit aliud quidem centesimum, aliud autem sexagesimum, aliud uero trigesimum.
13. 30. . . . In tempore messis dicam messoribus: Colligite primum zi-

¹ *Ælfrie* attributes this to 'Se oðer godspellere,' by whom, on p. 88, he means *Matthew*; the order of the words, however, is that in *Mark*.

- gadrian pone coccel byrpenmælum, and awurpan intō ðām unādwāscendlicum fyre. . . . And se clæna hwæte bið gebrōht intō Godes berne. *Æ. H. i. 526.*
13. 41. Mannes Bearn āsent his englas, and gegaderað of his rīce ealle æswicinga. *Æ. H. ii. 562.*
13. 43. Ponne scīnað ðā rihtwisan swā-swā sunne on heora Fæder rīce. *Æ. H. i. 218.*
14. 3, 4. *See* *Æ. H. i. 478.*
14. 6, 7. *See* *Æ. H. i. 480.*
14. 10. *See* *Æ. H. i. 478, 488.*
14. 19. Hē tōbræc ðā fif hlāfas, and sealde his leorningnihtum, and hēt beran ðām folce. *Æ. H. i. 186* ; cf. John 6. 1-14.
14. 22. Þā hēt hē his leorningnihtas faran tō scipe, and oferrōwan pone brym, oð-þæt hē ðā menigu forlætan mihte. *Æ. H. ii. 384.*
See also John 6. 15, 16, 19.
14. 23. Crīst āna āstāh ūp tō ðære dūne, þæt hē hine gebæde. *Æ. H. ii. 384.*
|| Hē āstāh āna ūp tō ðære dūne, hine tō gebiddenne. *Æ. H. ii. 388.*
14. 25-28. Drihten cōm tō his leorningenihtum þær-ðær hī on rēwette gedrēfede wæron, on ðære feorðan wæccan. . . . Ðā-ðā Drihten ðām scipe genēalæhte, ðā wurdon hī afyrhte, wēndon þæt hit sum gedwimor wære. Drihten cwæð him tō : Habbað ēow trūwan ; ic hit eom, ne bēo gē ofdrædde. . . . Petrus him andwyrd : Drihten, gif ðū hit sý, hāt mē gān tō ðe bufon ðām wætere. *Æ. H. ii. 388.*
|| Drihten, hāt mē gān tō ðe ūpon ðām wætere. *Æ. H. ii. 388, 390.*

- zania, et alligate ea in fasciculos
ad comburendum, triticum autem
congregate in horreum meum.
13. 41. Mittet Filius hominis angelos
suos, et colligent de regno eius
omnia scandala. . . .
13. 43. Tunc iusti fulgebunt sicut
sol in regno Patris eorum. . . .
14. 19. . . . Fregit, et dedit discipulis
panes, discipuli autem turbis.
14. 22. Et statim compulit Iesus
discipulos ascendere in navicu-
lam, et praecedere eum trans
fretum, donec dimitteret turbas.
14. 23. . . . Ascendit in montem
solus orare. . . .
14. 25-28. Quarta autem vigilia
noctis, venit ad eos ambulans
super mare. Et videntes eum super
mare ambulantes, turbati sunt,
dicentes : Quia phantasma est. . . .
Statimque Iesus locutus est eis,
dicens : Habete fiduciam ; ego
sum, nolite timere. Respondens
autem Petrus dixit : Domine, si
tu es, iube me ad te venire super
aquas.

14. 29-31. Drihten cwæð: Cum tō mē. And Petrus þærrihte, būton ælcere twȳnunge, ēode of ðām scipe, swiðe gebyld þurh Drihtnes hāse, and ēode ūpon ðām wātere, swā-swā his Drihten. . . . Ðā geseah hē fārlice þone strangan wind, and begann hine tō ondrādenne, and, mid-þām-ðe hē dēaf, clypode tō his Drihtne: Drihten, gehelp mīn. . . . Ne forlēt Drihten Petrum, ðeah-ðe hē ðurh his twȳnunge bedufe, ac āstrehte his hand, and hine gehēold. . . . Drihten ðrēade Petrum, and cwæð: þū lýtles gelēafan, hwī twȳnode þē? *Æ. H. ii. 390, 392.*

14. 36. Drihten, ðā-ðā hē tō lande becōm, gehælde ealle ðā untruman þe him tō gelædde wāron, þurh his rēafes hrēpunge.

Æ. H. ii. 394.

15. 4. *See* Exod. 20. 12, 21. 17.

15. 14. Gif se blinda man bið oðres blindan lātteow, þonne befeallað hī bēgen on sumum blindum sēaðe. *Æ. H. ii. 320.*

15. 21, 22. þā fērde hē ðanon tō ðære burhscīre þe is gehāten Tyrus, and tō ðære oðre þe is gehāten Sidon. Efne, ðā fērde ān Chana-neise wif of ðām gemārum tōgēanes ðām Hælende, and him tō clypode, þus cweðende. . . . Hēo clypode: Dauides bearn, gemiltsa mē; mīn dohtor is yfele fram deofle gedreht. *Æ. H. ii. 110.*

|| Dauides bearn, gemiltsa mīn. *Æ. H. ii. 110.*

|| Sum wif wæs ðe cōm tō Crīste, and bæd for hire dehter, þe læg on wōdum drēame. *Æ. H. ii. 50.*

15. 23-25. Crīstes leorningenihtas tō him genēalāhton, and ðām wīfe tō him geðingodon, þus cweðende: Lā leof, forlæt hī, for-ðanðe hēo clypað æfter ūs. . . . Drihten andwyrde his apostolum mid þisum wordum, and cwæð: Ne eom ic āsēnd būton

14. 29-31. At ipse ait: Veni. Et descendens Petrus de navicula, ambulabat super aquam ut veniret ad Iesum. Videns vero ventum validum, timuit: et cum coepisset mergi, clamavit dicens: Domine, salvum me fac. Et continuo Iesus, extendens manum, apprehendit eum, et ait illi: Modicæ fidei, quare dubitasti?

14. 36. Et rogabant eum ut vel fimbriam vestimenti eius tangerent; et quicumque tetigerunt, salvi facti sunt.

15. 14. . . . Caecus autem si caeco ducatum praestet, ambo in foveam cadunt.

15. 21, 22. Et egressus inde Iesus secessit in partes Tyri et Sidonis. Et ecce mulier Chananaea a finibus illis egressa clamavit, dicens ei: Miserere mei, Domine, fili David; filia mea male a daemonio vexatur.

15. 23-25. . . . Et accedentes discipuli eius rogabant eum dicentes: Dimitte eam, quia clamat post nos. Ipse autem respondens ait:

tō ðām scēapum Israhela hīwrædene þe losedon. . . . Þæt wif cōm, and hī āstrehte ætforan Drihtne, þus cweðende: Drihten lēof, help mīn. *Æ. H. ii. 112, 114.*

15. 26-28. Þā cwæð Crīst tō hire þæt hit nāre nā rihtlic þæt man nāme his cildra hlāf, and wurpe hundum. Hēo ðā andwyrde: Gēa, lēof Drihten, and þeah-hwæðere oft ðā hwelpas gelæccað þā cruman þe feallað of þæs hlāfordes bēode. Ðā andwyrde se Hælend, and cwæð: Eāla ðū wif, micel is ðīn gelēafa; getimige ðē swā-swā ðū wilt. Hire dohtor wearð þærrihte gewittig. *Æ. H. ii. 50.*

|| Drihten cwæð tō ðām wīfe: Nis nā gōd þæt man nīme his bearna hlāf, and wurpe hundum. . . . Þæt wif cwæð tō Crīste: Gēa, lēof Drihten, swā-ðeah ðā hwelpas etað of ðām crumon þe feallað of heora hlāfordes mȳsan. . . . Drihten andwyrde þām Chananeiscum wīfe, and cwæð: Eāla ðū wif, micel is ðīn gelēafa; getimige ðē swā-swā ðū wylt. And hire dohtor wearð þā gehæled of ðære tide. *Æ. H. ii. 114, 116.*

15. 30, 31. *See Mark 8. 1, 2, note.*

15. 32-38. *See Mark 8. 1 ff.*

16. 13-19. Drihten cōm tō ānre burhscīre ðe is gecīgeð Cesarea Philippi, and befrān his gingran hū mēnn be him cwyddedon. Hī andwyrdon: Sume mēnn cweðað þæt ðū sȳ Iohannes se Fulluhtere, sume sēgað þæt ðū sȳ Helias, sume Hieremias, oððe sum oðer witega. Se Hælend ðā cwæð: Hwæt sēge gē þæt ic sȳ? Petrus him andwyrde: Þū eart Crīst, ðæs lifigendan Godes Sunu. Drihten him cwæð tō andsware: Eādig eart ðū, Simon, culfran bearn, forðanðe flāsc and blōd þē ne onwrēah

Non sum missus nisi ad oves quae perierunt domus Israel. At illa venit, et adoravit eum, dicens: Domine, adiuva me.

15. 26-28. Qui respondens ait: Non est bonum sumere panem filiorum, et mittere canibus. At illa dixit: Etiam, Domine, nam et catelli edunt de micis quae cadunt de mensa dominorum suorum. Tunc respondens Iesus ait illi: Omulier, magna est fides tua; fiat tibi sicut vis. Et sanata est filia eius ex illa hora.

16. 13-19. Venit autem Iesus in partes Caesareae Philippi, et interrogabat discipulos suos, dicens: Quem dicunt homines esse Filium hominis? At illi dixerunt: Alii Ioannem Baptistam, alii autem Eliam, alii vero Ieremiam, aut unum ex prophetis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respondens Simon Petrus dixit: Tu es Christus, Filius Dei vivi. Respondens autem Iesus dixit ei: Beatus es, Simon Bar Iona, quia caro et sanguis non

ðisne geleafan, ac mīn Fæder se ðe on heofonum is. Ic ðe secge þæt þu eart stānen, and ofer ðysne stān ic timbrige mīne cyrcan, and helle gatu nāht ne magon ongēan hī. Ic betāce ðe heofonan rices cāge; and swā-hwæt-swā ðū bintst on eorðan, þæt bið gebunden on heofonum; and swā-hwæt-swā ðū unbintst ofer eorðan, þæt bið unbunden on heofonum. *Æ. H. i. 364.*

|| His apostoli him andwyrdon: Sume mēn cwyddiað þæt ðū sý Iohannes se Fulluhtere, sume secgað þæt ðū sý Helias, sume Hieremias, oððe ān ðæra witegena. Drihten ðā befrān: Hwæt secge gē þæt ic sý? *Æ. H. i. 366.*

|| Syððan āxode hī: Hū cweðe gē be mē? Þā cwæð Petrus: Þū eart Crīst, þæs lifigendan Godes Sunu. *Æ. H. ii. 388.*

|| Him andwyrde se gehyrsuma Petrus: Ðū eart Crīst, þæs lifigendan Godes Sunu. *Æ. H. i. 366; cf. i. 190.*

|| Þū eart Crīst, ðæs lifigendan Godes Sunu. *Æ. H. i. 76, 366, 586.*

|| Drihten cwæð tō Petre: Eadig eart ðū, culfran sunu. . . . Ne onwreah ðe flāsc nē blōd þisne geleafan, ac mīn Fæder se ðe on heofonum is. . . . Þū eart stānen. . . . And ic timbrige mīne cyrcan uppon ðisum stāne. . . . Ne magon helle gatu nāht tōgēanes mīnre cyrcan. *Æ. H. i. 368.*

|| Ic secge þē: Þū eart Petrus, and ofer ðisne stān ic getimbrige mīne cyrcan. *Æ. H. ii. 390.*

|| Þū eart stānen, and ofer ðisne stān . . . ic getimbrige mīne cyrcan. *Æ. H. ii. 390.*

|| Ic ðe betāce heofonan rices cāge. . . . And swā-hwæt-swā ðū bintst ofer eorðan, þæt bið gebunden on heofonum; and swā-hwæt-swā ðū unbintst ofer eorðan, þæt bið unbunden on heofonum. *Æ. H. i. 368, 370; cf. Matt. 18. 18.*

16. 26. *See Luke 9. 25.*

17. 1-5. Moyses and Elias eac swilce sædon his ðrōwunge¹ on ær, uppon ānre dūne ðe se Hælend āstāh mid ðrīm leorning-

revelavit tibi, sed Pater meus qui in coelis est. Et ego dico tibi quia tu es Petrus, et super hanc petram aedificabo ecclesiam meam, et portae inferi non praevallebunt adversus eam. Et tibi dabo claves regni coelorum; et quodcumque

ligaveris super terram erit ligatum et in coelis; et quodcumque solveris super terram erit solutum et in coelis.

17. 1-5. Et post dies sex assumit Iesus Petrum, et Iacobum, et Ioannem fratrem eius, et ducit

¹ From Luke 9. 31, 'et dicebant excessum eius.'

enihtum; and his ansȳn ætforan him eal scēan swā-swā sunne, and his gewāda scinon on snāwes¹ hwitnysse. Þā wolde Petrus slēan sōna ðrēo geteld for ðære gesihðe, ac ðær swēgde ðā stemn ðæs heofonlican Fæder hēalice of wolene: Ðēs is mīn lēofa Sunu, on ðām mē wel licað; gehȳrað hine. Æ. H. ii. 242.

|| Þēs is mīn lēofa Sunu, þe mē wel licað; gehȳrað him².

Æ. H. i. 104.

17. 24-27. Ðæs cāseres toller as xodon Petrus ðone apostol, ðā-ðā hī geond ealne middangeard ðām cāsere toll gegaderodon; hī cwædon: Wyle ēower lārēow Crist ænig toll syllan? Þā cwæð Petrus þæt hē wolde. Þā, mid-þām-ðe Petrus wolde befrinan þone Hælend, þā forseāt se Hælend hine, ðe ealle ðing wāt, þus cweðende: Hwæt ðincð þē, Petrus? Æt hwām nimað eorðlice cynegas gafol oððe toll,—æt heora gesiblungum, oppe æt ælfræmedum? Petrus cwæð: Æt ælfræmedum. Se Hælend cwæð: Hwæt lā, synd heora siblingas frige. Þē-lās-ðe wē hī æswicion, gā tō ðære sē, and wurpe ut ðinne angel, and þone fisc ðe hine hraðost forswelhd, geopena his mūd, þonne fintst þū ðæron ænne gylden wæg; nim ðone, and syle tō tolle for mē and for ðe. Æ. H. i. 510, 512.

|| Syle for mē and for ðe. Æ. H. i. 512.

18. 1, 2. Drihtnes leorningnihtas tō him genēalæhton, þus cweðende: Lā lēof, hwā is fyrrest manna on heofenan rīce? Se Hælend him ðā tō clypode sum gehwāde cild. Æ. H. i. 510.

illos in montem excelsum seorsum, et transfiguratus est ante eos. Et resplenduit facies eius sicut sol; vestimenta autem eius facta sunt alba sicut nix. Et ecce apparuerunt illis Moyses et Elias cum eo loquentes. Respondens autem Petrus, dixit ad Iesum: . . . si vis, faciamus hic tria tabernacula. . . . Et ecce vox de nube, dicens: Hic est Filius meus dilectus, in quo mihi bene complacui; ipsum audite.

17. 24-27. . . . Accesserunt qui didrachma accipiebant ad Petrum, et dixerunt ei: Magister vester non solvit didrachma? Ait: Etiam.

Et cum intrasset in domum, praevenit eum Iesus, dicens: Quid tibi videtur, Simon? Reges terrae a quibus accipiunt tributum vel census,—a filiis suis, an ab alienis? Et ille dixit: Ab alienis. Dixit illi Iesus: Ergo liberi sunt filii. Ut autem non scandalizemus eos, vade ad mare, et mitte hamum, et eum piscem qui primus ascenderit tolle, et, aperto ore eius, inuenies staterem; illum sumens, da eis pro me et te.

18. 1, 2. In illa hora accesserunt discipuli ad Iesum, dicentes: Quis, putas, maior est in regno coelorum? Et advocans Iesus

¹ From Mark 9. 3 (Vulgate, 2), 'velut nix.'

² By error for Matt. 3. 17.

|| þā apostolas . . . āxodon ðā ðone Hælend hwā wære fyrmost manna on heofonan rīce. *Æ. H. i. 512.*

18. 3. Sōð ic ēow sēge : Ne becume gē tō heofonan rīce būton gē bēon āwēnde, and gewordene swā-swā lyttlingas. *Æ. H. i. 512.*

|| Būton gē bēon swā bilewite on unscæððignysse swā-swā cild, næbbe gē infær tō heofonan rīce. *Æ. H. ii. 336.*

18. 4-5. Swā-hwā-swā hine sylfne geēadmēt, swā-swā ðis cild, hē bið fyrmost on heofonan rīce. . . . Sē ðe underfehð ænne swilene lyttling on mīnum naman, hē underfehð mē sylfne.

Æ. H. i. 512, 514.

|| Sē ðe underfehð ænne lýtling on mīnum naman, hē underfehð mē sylfne. *Æ. H. ii. 286.*

18. 6-8. Sē ðe geāswicað anum ðyssera lyttlinga ðe on mē gelyfað, sēle him wære þæt him wære getiged ān ormæte cwyrnstān tō his swūran, and hē swā wurde on deoppre sē besenced. . . . Wā middangearde for āswicungum. . . . Nēod is þæt āswicunga cumon, ðeah-hwæðere wā ðām mēnn ðe hī of cumað. . . . Gif ðīn hand oððe ðīn fōt þē āswicige, ceorf of þæt lim, and āworp fram ðē. . . . *Æ. H. i. 514, 516.*

18. 10. Behealdað þæt gē ne forsēon ænne of pysum lýtlingum.

Æ. H. i. 516.

Ic sēge ēow þæt heora englas symle gesēoð mīnes Fæder ansýne se ðe on heofonum is. *Æ. H. i. 516.*

18. 18. And swā-hwæt-swā hī bindað ofer eorðan, þæt bið on heofonum gebunden; and swā-hwæt-swā hī unbindað ofer eorðan, þæt bið unbunden on heofonum. *Æ. H. i. 542; cf. Matt. 16. 1-19.*

parvulum, statuit eum in medio eorum.

18. 3. Et dixit : Amen dico vobis : Nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum coelorum.

18. 4-5. Quicumque ergo humiliaverit se sicut parvulus iste, hic est maior in regno coelorum. Et qui suscepit unum parvulum talem in nomine meo, me suscipit.

18. 6-8. Qui autem scandalizaverit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius, et

demergatur in profundum maris. Vae mundo a scandalis. Necessesse est enim ut veniant scandala, verumtamen vae homini illi per quem scandalum venit. Si autem manus tua vel pes tuus scandalizat te, absconde eum, et proiice abs te

18. 10. Videte ne contemnatis unum ex his pusillis; dico enim vobis quia angeli eorum in coelis semper vident faciem Patris mei qui in coelis est.

18. 18. . . . Quaecumque alligaveritis super terram erunt ligata, et

18. 20. Swā-hwær-swā beoð twēgen oððe ðrȳ gegadrode on mīnum naman, þær ic sylf beo him tōmiddes. *Æ. H. ii. 284.*

18. 35. *See Matt. 6. 14, 15.*

19. 13, 14. Hē cwæð, þā-ðā him man tō bær cild tō bletsigenne, and his gingran þæt bemændon : Geðafiað þæt ðas cild tō mē cumon ; swilcera is sōðlice heofonan rice. *Æ. H. i. 512.*

|| . . . swā-swā God sylf gecwæð, ðā-ðā hē bletsode ðā gebrōht-an cild, and sæde his gyngrum : Swilera is Godes rice.

Æ. H. ii. 326.

19. 17-19. *See Luke 18. 20-22, notes.*

19. 27. On ðære tīde cwæð Petrus se apostol tō ðām Hælande : Efne, wē forlēton ealle woruldðing, and ðe ānum fyligað ; hwæt dēst ðū ūs þæs tō lēane ? *Æ. H. i. 392.*

|| Wē forlēton ealle ðing. . . . Wē fyligað ðe. *Æ. H. i. 394.*

|| Efne, wē forlēton ealle ðing, and ðe folgiað. *Æ. H. ii. 96.*

|| Hwæt sceal ūs getīmian ? . . . Hwæt dēst ðū ūs tō edlēane ? *Æ. H. i. 394.*

19. 28. Se Hælend andwyrde : Sōð ic ēow sēge þæt gē ðe mē fyligað sceolon sittan ofer twēlf dōmsetl on ðære edecynninge, ðonne ic sitte on setle mīnes mægenðrymmes ; and gē ðonne dēmað twēlf Israhela mægðum. *Æ. H. i. 394.*

|| On ðām æriste sittað þā twēlf apostoli mid Crīste on heora dōmsetlum, and dēmað þām twēlf mægðum Israhela ðeode.

Æ. H. i. 394, 396.

|| . . . þæt hī on ðām micclum dōme ofer twēlf dōmsetl sittende beoð, tō dēmenne eallum mannum þe æfre on lichaman lif underfēgon. *Æ. H. i. 542.*

19. 29. *Ælc ðæra ðe forlēt, for mīnum naman, fæder oððe mōder,*

in coelo; et quaecumque solveritis super terram erunt soluta et in coelo.

18. 20. Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum.

19. 13, 14. Tunc oblatis sunt ei parvuli, ut manus eis imponeret, et oraret. Discipuli autem increpabant eos. Iesus vero ait eis : Sinite parvulos . . . ad me venire ; talium est enim regnum coelorum.

19. 27. Tunc respondens Petrus, dixit ei : Ecce nos relinquimus omnia, et secuti sumus te ; quid ergo erit nobis ?

19. 28. Iesus autem dixit illis : Amen dico vobis quod vos qui secuti estis me, in regeneratione cum sederit Filius hominis in sede maiestatis suae, sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel ?

19. 29. Et omnis qui reliquerit domum, vel fratres, aut sorores,

gebrōðru oððe geswystru, wif oððe bearn, land oððe gebytlu¹,
be hundfealdum him bið forgolden, and hē hæfð ðær-tō-æacan
þæt ece lif. *Æ. H. i. 396.*

20. 1. . . . þæt heofenan rice wære gelic sumum hīredes ealdre,
se ðe fērde on ærnemerigen, and wolde hȳrian wyrhtan intō his
wīngearde. *Æ. H. ii. 74.*

20. 2-6. Witodlice ðæs hīredes ealdor gehȳrde wyrhtan intō his
wīngearde on ærnemerigen, eft on undern, and on midne dæg,
on nōntide, and on ðære endlyftan tide. . . . Tō hwi stande gē
hēr ealne dæg ȳdele? *Æ. H. ii. 74; cf. ii. 76, 78.*

20. 7. Hī cwædon: Forðanþe nān man ūs ne hȳrde. *Æ. H. ii. 76.*

20. 9. Witodlice fram ðām endenēxtan ongann se hīredes ealdor
tō āgylðenne þone pēning. *Æ. H. ii. 78.*

20. 12. . . . bāron ðā byrðene and ðæs dāges hāetan. *Æ. H. ii. 80.*

20. 14-16. Ic wille syllan ðisum endenēxtum eal swā micel swā
ðe. . . . Lā, hū ne mōt ic dōn þæt ic wille? . . . Oððe ðin ēage
is yfel, forðanþe ic eom gōd? . . . Þus bēoð þā endenēxtan fyr-
meste, and þā fyrmestan endenēxte. . . . Fela sind gelaðode, and
fēawa gecorene. *Æ. H. ii. 80, 82.*

20. 17. *See Luke 18. 31-43, note 4.*

20. 22, 23. . . . se ðe cwæð tō his twām apostolum, Iacobum et

aut patrem, aut matrem, aut
uxorem, aut filios, aut agros,
propter nomen meum, centuplum
accipiet, et vitam aeternam possi-
debit.

20. 1. Simile est regnum coelorum
homini patrifamilias, qui exiit
primo mane conducere operarios
in vineam suam.

20. 2-6. Conventione autem facta
cum operariis ex denario diurno,
misit eos in vineam suam. Et
egressus circa horam tertiam, vidit
alios, . . . et dixit illis: Ite et
vos in vineam meam. . . . Illi
autem abierunt. Iterum autem
exiit circa sextam et nonam ho-
ram, et fecit similiter. Circa un-
decimam vero exiit, et invenit

alios stantes, et dicit illis: Quid
hic statis tota die otiosi?

20. 7. Dicunt ei: Quia nemo nos
conduxit. . . .

20. 9. Cum venissent ergo qui circa
undecimam horam venerant, acce-
perunt singulos denarios.

20. 12. . . . qui portavimus pondus
diei et aestus.

20. 14-16. . . . Volo autem et huic
novissimo dare sicut et tibi. Aut
non licet mihi quod volo facere?
an oculus tuus nequam est, quia
ego bonus sum? Sic erunt novis-
simi primi, et primi novissimi;
multi enim sunt vocati, pauci vero
electi.

20. 22, 23. Respondens autem Iesus
dixit: . . . Potestis bibere calicem

¹ Note the arrangement in pairs, and the transposition of 'gebytlu' for this purpose.

Iohannem¹: Mage gē drincan þone cālic þe ic drincan sceall? Hī sǣdon þæt hī mihton. Drihten sǣde: Witodlice, gē drincað mīnne cālic. Æ. H. ii. 544.

21. 1, 2. Se Hǣlend ferde tō ðære byrig Hierusalem, and ðā-ðā hē genēalǣhte ðære dūne Oliueti, þā sēnde hē his twēgen leorning-cnihtas, þus cweðende: Gāð tō ðære byrig þe ēow ongēan is, and gē gemētað þærrihte getīgedne assan, and his folan samod; untýgað hī, and lǣdað tō mē. Æ. H. i. 206.

21. 3. Se Hlāford behōfað þāra assena; and sēnt hī eft ongēan. . . . Æ. H. i. 208, 210.

21. 5. See Æ. H. ii. 242.

21. 7-9. Cristes leorningcnihtas lēdon hyra rēaf uppān þān assan. . . . Þæt folc ðe heora rēaf wurpon under þæs assan fēt. . . . Þā ðe ðāra trēowa bōgas hēowon, and mid þām Cristes weig gedǣfton. . . . Þæt folc ðe Criste beforan stōp, and þæt ðe him fyligde, ealle hī sungon: Osanna filio Daudid, þæt is on ūrum gēðeode: Sý hǣlo Dauides bearne. . . . Geblētsod is se ðe cōm on Godes naman. . . . Sý hǣlo Dauides bearne on hēahnyssum.

Æ. H. i. 210, 212, 214.

|| Geblētsod is sē ðe cōm on Godes naman. Æ. H. i. 60.

21. 14. Him ðā tō genēalǣhton blinde and healte, and hē hī gehǣlde. Æ. H. i. 406.

21. 41. Ic sēge ēow þæt Godes rīce bið ēow ætbrōden, and bið forgyfen ðære ðeode þe his wǣstmas wyrcað. Æ. H. ii. 74.

22. 1-4. Drihten wæs sprecende on sumere tide tō his apostolum

quem ego bibiturus sum? Dicunt ei: Possumus. Ait illis: Calicem quidem meum bibetis. . . .

21. 1, 2. Et cum appropinquassent Ierosolymis, et venissent Bethphage ad montem Oliveti, tunc Iesus misit duos discipulos, dicens eis: Ite in castellum quod contra vos est, et statim invenietis asinam alligatam, et pullum cum ea; solvite, et adducite mihi.

21. 3. . . . Dominus his opus habet; et confestim dimittet eos.

21. 7-9. . . . Imposuerunt super eos vestimenta sua. . . . Plurima

autem turba straverunt vestimenta sua in via; alii autem caedebant ramos de arboribus, et sternerant in via. Turba autem quae praecedebant, et quae sequebantur, clamabant dicentes: Hosanna filio David; benedictus qui venit in nomine Domini; hosanna in altissimis.

21. 14. Et accesserunt ad eum caeci et claudi, . . . et sanavit eos.

21. 41. . . . Vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis.

22. 1-4. Et respondens Iesus, dixit

¹ From Mark 10. 35, 'Iacobus et Ioannes.'

mid bigspellum, þus cweðende : Heofonan rice is gelīc sumum cyninge þe worhte his suna gyfte. Þā sēndo hē his bydelas tō gelaðigenne his underðeoddan. . . . Þā-ðā hī noldon cuman tō ðām giftum, ðā sēnde hē eft, þus cweðende : Sēcgað ðām gelaðodum : Efne, ic gegearcode mīne gōd, ic ofslōh mīne fearras and mīne gemæstan fugelas, and ealle mīne ðing ic gearcode ; cumað tō þām giftum. *Æ. H. i. 522.*

|| Mīne fearras sind ofslagene, and mīne gemæstan fugelas.

Æ. H. i. 524.

22. 5-14. Hī hit forgȳmelēasodon, and fērdon, sume tō heora tūnum, sume tō heora cēape. . . . Sume hī gelahton þā bydelas, and mid tēonan gewāhton, and ofslōgon. Ac se cyning, ðā-ðā hē þis geāxode, sēnde his hēre tō, and þā manslagan fordyde, and heora burh forbærnde. . . . Se cyning cwæð ðā tō his pegnum : Ðas gyfta sind gearowe, ac þā ðe ic þærtō gelaðode næron his wyrðe. Farað nū tō wega útscytum, and swā-hwylce-swā gē gemetað lapiað tō þām gyftum. . . . Hwæt, ðā ðæs cyninges ærendracan fērdon geond wegas, gadrigende ealle þā ðe hī gemetton, ægðer ge yfele ge gōde ; and gesetton þā giffta endemes. . . . Se cyning eode inn, and gescēawode þā gebēoras ; þā geseah hē þær ænne mann þe næs gescrȳd mid gyftlicum rēafe. . . . Þū frēond, hūmeta dorstest ðū gān tō mīnre gearunge būton gyftlicum rēafe ? . . . Hē þærrihte ādumbode. . . . Se cyning cwæð tō his ðegnum : Bindað þone misserȳddan handum and fōtum, and wurpað intō ðām yttrum þeostrum ; þær bið wōp and tōða gebitt. . . . Fela sind gecīgede, and fēawa gecorene. *Æ. H. i. 524, 526, 528, 530, 532.*

iterum in parabolis eis, dicens : Simile factum est regnum coelorum homini regi, qui fecit nuptias filio suo. Et misit servos suos vocare invitatos ad nuptias, et nolabant venire. Iterum misit alios servos, dicens : Dicite invitatis : Ecce prandium meum paravi, tauri mei et altilia occisa sunt, et omnia parata ; venite ad nuptias.

22. 5-14. Illi autem neglexerunt, et abierunt, alius in villam suam, alius vero ad negotiationem suam.

Reliqui vero tenuerunt servos eius, et contumeliis affectos occiderunt. Rex autem cum audisset, iratus est, et, missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Tunc ait servis suis : Nuptiae quidem paratae sunt, sed qui invitati erant non fuerunt digni. Ite ergo ad exitus viarum, et quoscunque inveneritis vocate ad nuptias. Et egressi servi eius in vias, congregaverunt omnes quos invenerunt, malos et bonos ; et impletae

22. 21. . . . þæt hwā sceolde āgildan ðām cāsere þæt him gebyrð, and Gode þæt him gebyrð. Æ. H. ii. 68.
22. 30. *See* Luke 20. 35, 36.
22. 37-40. Lufa ðinne Drihten mid ealre ðinre heortan, and mid eallum mōde; pis is þæt mæste bebod. Is eft oðer bebod ðisum swiðe gelice: Lufa ðinne næxtan swā-swā ðe sylfne. þās twā bebodu belūcað ealle bæc. Æ. H. ii. 314; cf. i. 232, and Luke 18. 20-22, notes.
22. 3. Gif se lārēow wel tæce and yfele bȳsnige, dōð swā-swā hē tæcð, and nā be ðām þe hē bȳsnað. Æ. H. i. 242.
- || Gif se lārēow riht tæce, dō gehwā swā-swā hē tæcð; and gif hē yfel bȳsnige, ne dō gē nā be his gebȳsnungum, ac dōð swā-swā hē tæcð. Æ. H. ii. 48.
- || Dōð swā-swā hi tæcað, and ne dō gē swā-swā hi dōð. Æ. H. ii. 68.
22. 8, 9. Gē ealle sind gebrōðra, and ænne Fæder habbað, se ðe on heofonum is hēalice sittende. Æ. H. ii. 318.
22. 12. *See* Luke 18. 12-14.
22. 27, 28. Wā ēow hīwerum; gē sind gelice gemettum ofer-geweorcum, þe bēoð wiðūtan wlitige mannum ætēowode, and sēo byrgen ðeah bið afylled mid deaðum bānum and forrotod-nysse; swā sind gē ēac ætēowode wiðūtan rihtwise on manna gesihðum, and gē sind wiðinnan afyllede mid hīwunge and unrihtwīsnysse. Æ. H. ii. 404.

sunt nuptiae discumbentium. In-
travit autem rex ut videret dis-
cumbentes, et vidit ibi hominem
non vestitum veste nuptiali. . . .
Amice, quomodo huc intrasti
non habens vestem nuptialem?
At ille obmutuit. Tunc dixit
rex ministris: Ligatis manibus
et pedibus eius, mittite eum
in tenebras exteriores; ibi erit
fletus et stridor dentium. Multi
enim sunt vocati, pauci vero
electi.

22. 21. . . . Reddite ergo quae sunt
Caesaris Caesari, et quae sunt Dei
Deo.

22. 37-40. . . . Diliges Dominum
Deum tuum ex toto corde tuo, et

in tota anima tua, et in tota mente
tua; hoc est maximum et primum
mandatum. Secundum autem
simile est huic: Diliges proximum
tuum sicut teipsum. In his duo-
bus mandatis universa lex pendet,
et prophetæ.

22. 3. Omnia ergo quaecumque
dixerint vobis servate et facite;
secundum opera vero eorum nolite
facere. . . .

22. 8, 9. . . . Omnes autem vos
fratres estis. . . . Unus est enim
Pater vester qui in coelis est.

22. 27, 28. Vae vobis, . . . hypocritae;
quia similes estis sepulcris deal-
batis, quae a foris parent homini-
bus speciosa, intus vero plena sunt

24. 5. Manega lēase Cristas¹ cumað on mīnum naman, cweðende :
Ic eom Crīst, and wyrcað fela tǣcna and wundra¹ tō bepæcenne
maneynn. *Æ. H. i. 4.*
24. 7. *See Luke 21. 10, 11.*
24. 12, 13. And ðonne genihtsumað sēo unrihtwīsnyss, and bið forðr
manegra manna lufu æcōlod ; ac sē ðe þurhwunað oð ęnde on
geleāfan, sē bið gehealden. *Æ. H. ii. 542.*
|| Sē ðe æfre ðurhwunað on ānrædum geleāfan, sē bið geheald-
en. *Æ. H. ii. 330.*
24. 21. Donne beoð swilce gedreccednyssa swilce nāron nāfre ær
fram frymðe middangeardes. *Æ. H. i. 4.*
24. 22. *See Mark 13. 20.*
24. 24. *See Matt. 24. 5, note.*
24. 29, 30. Þærrihte æfter ðære micclan gedræfednyssse bið sēo
sunne ađystrod, and se mōna ne sylð nān leoht, and steorran
feallað of heofonum, and heofonan mihta beoð āstyrode ; and
ðonne bið ætēowed Cristes rōdetācn on heofonum and ealle
eorðlice mægða hēofiað. *Æ. H. i. 610.*
24. 31. Drihten āsēnt his ęnglas mid bȳman and micelre stemne,
and hī gaderiað his gecorenan fram fēower windum, of eallum
eorðlicum gemāerum oð ðā hēalican heofonan². *Æ. H. i. 616.*
24. 36. Nāt nān man ðone dæg nē ðone timan ðysre worulde
geęndunge, nē ęnglas, nē nān hālga, būton Gode ānum.
Æ. H. i. 298.

ossibus mortuorum et omni spur-
citia ; sic et vos a foris quidem
paretis hominibus iusti, intus au-
tem pleni estis hypocrisi et ini-
quitate.

24. 5. Multi enim venient in nomine
meo, dicentes : Ego sum Christus ;
et multos seducunt.

24. 12, 13. Et quoniam abundavit
iniquitas, refrigescet charitas mul-
torum ; qui autem perseveraverit
usque in finem, hic salvus erit.

24. 21. Erit enim tunc tribulatio
magna, qualis non fuit ab initio
mundi usque modo. . . .

24. 29, 30. Statim autem post

tribulationem dierum illorum sol
obscurabitur, et luna non dabit
lumen suum, et stellae cadent de
coelo, et virtutes coelorum com-
movebuntur ; et tunc parebit
signum Filii hominis in coelo, et
tunc plangent omnes tribus
terrae. . . .

24. 31. Et mittet angelos suos cum
tuba et voce magna, et congre-
gabunt electos eius a quattuor
ventis, a summis coelorum usque
ad terminos eorum.

24. 36. De die autem illa et hora
nemo scit, neque angeli coelorum,
nisi solus Pater.

¹ From Matt. 24. 24, 'Pseudochristi . . . dabunt signa magna et prodigia.'

² Perhaps influenced by Mark 13. 27, 'a summo terrae usque ad summum coeli.'

25. 1, 2. . . . þæt heofenan rice wære gelic tȳn mǣdenum, þe genāmon heora lēohtfatu, and eodon tōgēanes ðām brȳdguman and þære brȳde. Þæra mǣdena wæron fīf stunte, and fīf snotore. *Æ. H. ii. 562.*

|| Ðā mǣdenu woldon gān tōgēanes ðām brȳdguman mid heora lēohtfatum. *Æ. H. ii. 566.*

25. 4-10. Ðā snoteran mǣdenu nāmon ðone ele on heora lēohtfatum. . . . Ac hē elcað his tōcymes, and on ðære anbrīdunge þā mǣdenu hnappiað and slāpað. . . . On middre nihte wearð clypung gehȳred: Efne, hēr cymð se brȳdguma; gāð him tōgēanes. . . . Þā arison ealle ðā mǣdenu, and gegearcodon heora lēohtfatu. . . . Þā stuntan mǣdenu cwædon tō ðām snoterum: Syllað ūs sumne dæl ēoweres eles, forðanþe ūre lēohtfatu sind æwēncte. . . . Ðā snoteran mǣdenu andwyrdon ðām stuntum, and cwædon: Þi-læs-ðe hit ne genihtsumige ūs and ēow, farað tō ðām syllendum, and biggað ēow ele. . . . Þā, mid-ðām-þe hī ferdon ymbe ðone cēap, ðā cōm se brȳdguma; and ðā fīf mǣdenu, ðe mid þām lēohte gearwe wæron, ferdon mid him in tō ðām giftum; and þæt geat wearð belocen.

Æ. H. ii. 564, 566, 568, 570.

|| Þæt geat wæs belocen. *Æ. H. ii. 572.*

25. 11. Ðā æt nēxtan cōmon ðā stuntan mǣdenu, and clypodon tō ðām brȳdguman: Hlāford, hlāford, hāt geopenian þæt geat. *Æ. H. ii. 572.*

|| Ðā stuntan mǣdenu clypodon: Hlāford, hlāford, hāt geopenian ūs þæt geat. *Æ. H. ii. 572.*

25. 1, 2. Tunc simile erit regnum coelorum decem virginibus, quae, accipientes lampades suas, exierunt obviam sponso et sponsae. Quinque autem ex eis erant fatuae, et quinque prudentes.

25. 4-10. Prudentes vero acceperunt oleum in vasis suis cum lampadibus. Moram autem faciente sponso, dormitaverunt omnes et dormierunt. Media autem nocte clamor factus est: Ecce sponsus venit; exite obviam ei. Tunc surrexerunt omnes virginis illae, et ornaverunt lampades suas.

Fatuae autem sapientibus dixerunt: Date nobis de oleo vestro, quia lampades nostrae extinguuntur. Responderunt prudentes, dicentes: Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis. Dum autem irent emere, venit sponsus; et quae paratae erant intraverunt cum eo ad nuptias; et clausa est ianua.

25. 11. Novissime vero veniunt et reliquae virginis, dicentes: Domine, Domine, aperi nobis.

25. 12, 13. And se hlāford andwyrde : Soð ic ēow sēge : Ne cann ic ēow. . . . Waciað eornostlice, forðan þe gē nyton þone dæg nē ðā tid. Æ. H. ii. 572, 574.

25. 14, 15. Sum rīce man wolde faran on ælðeodigne eard. Þā clypode hē his ðeowan him tō, and betæhte him his gōd. Sumon hē betæhte fif pund, sumum twā pund, sumum ān, ælcum be his āgenre mihte, and hēt hī mid þām fēo him māre gestrȳnan ; and fērde siððan on ælðeodignysse, swā-swā hē gemynt hæfde. Æ. H. ii. 548 ; cf. ii. 550.

25. 16. Se gōða ðeowa, þe ðā fif pund underfēng, gestrȳnde his hlāforde þærtō oðre fif. Æ. H. ii. 550.

25. 18. Se lȳðra ðeowa, se ðe þæt ān pund underfēng, fērde and bedealf hit on eorðan, and swā his hlāfordes feoh behȳdde. Æ. H. ii. 552.

25. 21. Donne cweð hē tō ðām gōdum ðeowan : . . . Ēalā, ðū gōða ðeowa and getrȳwe, þū wære getrȳwe on lȳtlum ðingum, ic wylle ðe settan ofer māran ; far nū intō ðines hlāfordes gefēan. Æ. H. ii. 552.

25. 24-30. Se āsolcena ðeowa, þe nolde tilian nān ðing his hlāforde mid ðām befæstum punde, cōm him tō mid belādunge, and cwæð : Lā leof, ic wāt þæt ðū eart swiðe styrne mann, and wilt niman þæt ðū āer ne sealdest, and wilt rīpan þæt þū āer ne sēowe ; þā wearð ic forðī āfyrht, and behȳdde ðm pund on eorðan ; efne, þū hæfst nū ðm āgen. . . . Se hlāford cwæð tō þām lȳðran ðeowan : Ðū yfela ðeowa and sleac, þe gedafenode þæt ðū befæstest mīn feoh myneterum tō slēanne, and ic wolde

25. 12, 13. At ille respondens ait : pecuniam domini sui.

Amen dico vobis : Nescio vos. Vigilate itaque, quia nescitis diem neque horam.

25. 14, 15. Sicut enim homo peregre proficiscens, vocavit servos suos, et tradidit illis bona sua. Et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim.

25. 16. Abiit autem qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque.

25. 18. Qui autem unum acceperat, abiens fodit in terram, et abscondit

25. 21. Ait illi dominus ejus : Euge, serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam ; intra in gaudium domini tui.

25. 24-30. Accedens autem et qui unum talentum acceperat, ait : Domine, scio quia homo durus es, metis ubi non seminasti, et congregas ubi non sparsisti ; et timens abii, et abscondi talentum tuum in terra ; ecce, habes quod tuum est. Respondens autem dominus eius, dixit ei : Serve male et piger, . . . oportuit . . . te committere

mīn āgen ofgān mid ðām gafole. . . . Nimað þæt pund of ðām yfelan ðēowan, and syllað þām ðe mē brōhte tyn pund. Hī cwædon: Lā lēof, hē hæfð tyn pund¹. . . . Ic secge ēow tō sōðan: Ælc þāra ðe hæfð, him bið māre geseald, and hē genihtsumað. Sē ðe næfð, him bið ætbrōden þæt þæt hē hæfð. . . . Se unholda ðēowa wearð ðā āworpen on þām yttrum þeostrum. Æ. H. ii. 552, 554, 556.

25. 31-46. Witodlice mannes Bearn cymð on his mægenðrymme, and ealle englas samod mid him tō ðām micclum dōme; þonne sitt hē on ðām setle his mægenðrymnysse, and bēoð gegaderode ætforan him ealle ðeoda; and hē tōscæt hī on twā, swā swā scēphyrde tōscæt scēp fram gātum. Þonne gelōgað hē ðā scēp on his swiðran hand, and ða gæt on his wynstran. . . . Þonne cwyð se Cyning Crist tō ðām þe on his swiðran hand standað: Cumað, gē blētsode mīnes Fæder, and gēagniað þæt rīce ðe ēow gegearcod wæs fram frimðe middaneardes. Mē hingrode, and gē mē gereordodon; mē ðyrste, and gē mē scegnton; ic wæs cuma, and gē mē underfēngon on ēowerum gēsthūsum; ic wæs nacod, and gē mē scrýddon; ic wæs geuntrumod, and gē mē genēosodon; ic wæs on cwearterne, and gē cōmon tō mē and mē gefrēfrodon. Þonne andswariað þā rihtwīsan Criste, and cweðað: Drihten, hwænne gesāwe wē ðē hungrine, and wē ðē gereordodon? oððe þurstigne, and wē ðē

pecuniam meam numulariis, et veniens ego recepissem utique quod meum est cum usura. Tollite itaque ab eo talentum, et date ei qui habet decem talenta. Omni enim habenti dabitur, et abundabit; ei autem qui non habet, et quod videtur habere auferetur ab eo. Et inutilem servum eiicite in tenebras exteriores. . . .

25. 31-46. Cum autem venerit Filius hominis in maiestate sua, et omnes angeli cum eo, tunc sedebit super sedem maiestatis suae, et congregabuntur ante eum omnes gentes; et separabit eos ab invicem, sicut pastor segregat oves

ab haedis. Et statuet oves quidem a dextris suis, haedos autem a sinistris. Tunc dicet Rex his qui a dextris eius erunt: Venite, benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi. Esurivi enim, et dedistis mihi manducare; sitivi, et dedistis mihi bibere; hospes eram, et collegistis me; nudus, et cooperuistis me; infirmus, et visitastis me; in carcere eram, et venistis ad me. Tunc respondebunt ei iusti, dicentes: Domine, quando te vidimus esurientem, et pavimus te? sitientem, et dedimus tibi potum? quando autem te

¹ From Luke 19. 25, 'Et dixerunt ei: Domine, habet decem mnas.'

scēneton? oððe hwænne wære ðū cuma, and wē ðē underfēngon? oððe hwænne gesāwe wē ðē untrumne oþpe on cwearterne, and wē ðē genēosodon? Þonne andwyrd se Cyning ðām rihtwīsum þisum wordum: Sōð ic ēow sēge: Swā lange swā gē dydon ānum, þisum lāstan, on mīnum naman, gē hit dydon mē sylfum. Ðonne cweð hē eft tō ðām synfullum, þe on his wynstran healfe standað: Gewitað fram mē, gē āwyrigedan, intō ðām ēcan fýre, þe is gegearcod ðām deofle and his āwyrigedum gāstum. Mē hingrode, and gē mē ætes forwyrndon; mē ðyrste, and gē mē drincan ne sealdon; ic wæs cuma, and gē mē underfōn noldon; ic wæs nacod, nolde gē mē wæda trōðian; ic wæs untrum and on cwearterne, nolde gē mē genēosian. Þonne andswariað ðā unrihtwīsan mǎnfullan: Lā leof, hwænne gesāwe wē ðē hungrine, oððe ðurstine, oððe cuman, oþpe nacodne, oððe geuntrumodne, oþpe on cwearterne, and wē ðē noldon ðenian? Þonne andwyrd se Cyning him, and cwyð: Sōð ic ēow sēge: Swā lange swā gē forwyrndon ānum of ðisum lýtum, and noldon him on mīnum naman trōðian, swā lange gē mē sylfum his forwyrndon. Þonne farað ðā uncystigan and ðā unrihtwīsan intō ēcere cwicūsle, mid deofle and his āwyrigedum englum; and ðā rihtwīsan gecyrrað fram ðām dōme intō ðām ēcan life. *Æ. H. ii. 106, 108.*

|| Cumað, gē geblētsode mīnes Fæder, and gehabbað þæt rīce þæt ēow gegearcod wæs fram anginne middangeardes.

Æ. H. i. 264.

|| Cumað tō mē, gē geblētsode mīnes Fæder, and onfōð

vidimus hospitem, et collegimus te, aut nudum, et cooperuimus te? aut quando te vidimus infirmum aut in carcere, et venimus ad te? Et respondens Rex dicet illis: Amen dico vobis: Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis. Tunc dicet et his qui a sinistris erunt: Discedite a me, maledicti, in ignem aeternum, qui paratus est diabolo et angelis eius. Esurivi enim, et non dedistis mihi manducare; sitivi, et non dedistis mihi potum; hospes eram, et non collegistis me; nu-

dus, et non cooperuistis me; infirmus et in carcere, et non visitastis me. Tunc respondebunt ei et ipsi, dicentes; Domine, quando te vidimus essurientem, aut siti entem, aut hospitem, aut nudum, aut infirmum, aut in carcere, et non ministravimus tibi? Tunc respondebit illis dicens: Amen dico vobis: Quamdiu non fecistis uni de minoribus his, nec mihi fecistis. Et ibunt hi in supplicium aeternum, iusti autem in vitam aeternam.

þæt rice ðe eow is gegearcod fram frymðe middangeardes.

Æ. H. i. 396.

|| Mē hingrode, and gē mē gereordodon; mē ðyrste, and gē mē seġneton; ic wæs nacod, and gē mē scrýddon. Æ. H. i. 336.

|| Ic wæs cuma, and gē mē underfēngon. Æ. H. ii. 286.

|| Þæt þæt gē dōð ānum ðearfan on mīnum naman, þæt gē dōð mē sylfum. Æ. H. i. 258.

|| Þæt þæt gē dōð þearfum on mīnum naman, þæt gē dōð mē sylfum. Æ. H. i. 336.

|| Swā-hwæt-swā gē dōð on mīnum naman ānum ðām lāestum, þæt gē dōð mē sylfum. Æ. H. ii. 438.

|| Gewitað fram mē, gē āwyrigedan, intō ðām ēcum fýre, þe is gegearcod deofle and his āwyrgedum gāstum. Æ. H. i. 396.

|| Gewitað fram mē, gē āwyrigedan, intō ðām ēcan fýre, þe ðām deofle is gegearcod and his āwyrigedum englum.

Æ. H. ii. 572, 592.

26. 14. See Luke 22. 3-5, and Æ. H. i. 26.

26. 15. See Luke 22. 3-5, note.

26. 20-25. Hē eode eft sittan siððan mid his ðegnum. And on his gereorde hē geunrōtsode¹, cwæð þæt heora ān hine belāewan wolde. Hī ðā ealle mid angsumum mōde ānġipige cwædon: Eom ic hit, Drihten? Þā andwyrde se Hāelend him sōna ðus: Sē ðe bedýpð on disce mid mē his hlāf on læpeldre, hē is mīn lēwa. Wā ðām mēn þe mē belāewð! beþere him wære þæt hē geboren nāere. Þā befrān Iudas gif hē hit wære. Ðā cwæð se Hāelend: Ðū hit sēdest. Æ. H. ii. 242, 244.

|| . . . þæt him sēle wære þæt hē geboren nāere. Æ. H. ii. 244.

26. 26-28. Hē genam ðā hlāf, and hine liflice gehālgode, tōdælde his ðegnum, and hī ðicgan hēt; cwæð þæt hit wære his āġen lichama. . . . Eft swā gelice gelæhte ænne cālic, sēnode mid swið-

26. 20-25. . . . Discumbibat cum duodecim discipulis suis. Et edentibus illis, dixit: Amen dico vobis quia unus vestrum me traditurus est. Et contristati valde coeperunt singuli dicere: Numquid ego sum, Domine? At ipse respondens ait: Qui intingit mecum

tradet. . . . Vae autem homini illi per quem Filius hominis tradetur; bonum erat ei, si natus non fuisset homo ille. Respondens autem Iudas, qui tradidit eum, dixit: Numquid ego sum, Rabbi? Ait illi: Tu dixisti.

26. 26-28. . . . Accepit Iesus panem, et benedixit, ac fregit, deditque

¹ From John 13. 21, 'turbatus est spiritu.'

ran, and sealde his gingrum, of tō sūpenne æfter gereorde; sǣde þæt hit wære sōðlice his blōd ðære nīwan gecyðnysse, þæt hē for mannum āgēat on synna forgyfennysse. *Æ. H. ii. 244.*

Hē hālgode hlāf ær his ðrōwunge, and tōdælde his discipulum, þus cweðende: Etað þisne hlāf, hit is mīn lichama; and dōð þis on mīnum gemynde¹. Eft hē blētsode wīn on ānum cālice, and cwæð: Drincað ealle of ðisum; þis is mīn blōd, þæt ðe bið for manegum āgoten on synna forgyfennysse. *Æ. H. ii. 266, 268.*

|| Þis is mīn lichama and mīn blod. *Æ. H. ii. 274.*

26. 31-35. Eft se Hǣlend sǣde sōðlice his gingrum: Ealle gē mē æswiciað on ðissere ānre nihte. Hit is sōðlice āwriten: Ic ofslēa ðone hyrde, and ðā scēp siððan sōna bēoð tōstencete. Æfter-ðan-ðe ic arise of dēaðe gesund, ic ēow eft gemēte on Galileiscum earde. Þā andwyrde Petrus āna mid gebēote: Ic ðē nǣfre ne æswicige, ðeah-ðe ealle oðre dōn. Drihten eft andwyrde ānrædlice Petre: Þū mē wiðsæcst ðriwa on ðissere nihte, ærðanðe se hana hafitigende crāwe. Petrus cwæð þæt hē nolde hine nǣfre wiðsacan, ðeah-ðe hē sceolde samod mid him sweltan; and ealle ðā oðre ealswā cwædon.

Æ. H. ii. 244, 246.

26. 39. Fæder mīn, gif hit gewurðan mæg, āfyrsa þisne cālic fram mē. *Æ. H. ii. 544.*

26. 48, 49. Þā cwæð se lēwa tō ðām lāðum floce: Swā-hwilene swā ic cysse, cēpað his sōna. And hē ðā mid cosse Crīst belæwde. *Æ. H. ii. 246.*

discipulis suis, et ait: Accipite et comedite; hoc est corpus meum. Et accipiens calicem gratias egit, et dedit illis, dicens: Bibite ex hoc omnes; hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum.

26. 31-35. Tunc dicit illis Iesus: Omnes vos scandalum patiemini in me in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, praece dam vos in Galilaeam. Respondens autem Petrus ait illi: Et si

omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Iesus: Amen dico tibi quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi Petrus: Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.

26. 39. . . . Pater mi, si possibile est, transeat a me calix iste. . . .

26. 48, 49. Qui autem tradidit eum dedit illis signum, dicens: Quemcumque osculatus fuero ipse est; tenete eum. . . . Et osculatus est eum.

¹ From Luke 22. 19, 1 Cor. 11. 24, 'hoc facite in meam commemorationem.'

26. 51-54. Ðā ābrād Petrus¹ bealdlice his swurd, and geslōh heora ānum þæt swiðre² ēare of. Ac Crist him stýrde mid stiðum wordum, and hēt hine hýdan þæt hearde isen; cwæð þæt hē mihte ðā mā ðonne twelf ēoroda heofenlicra engla æt his Fæder ābiddan, gif hit weorðan ne sceolde swā-swā witegan cwædon.

Æ. H. ii. 246.

26. 57. *See* Æ. H. ii. 248.

26. 58. Ac Petrus him filigde feorran. Æ. H. ii. 248.

26. 63-67. Þā āxode hine se ealdorbiscop, and mid āðe gehālsode, þæt hē openlice sāde gif hē Godes Sunu soðlice wære. Se Hælend him cwæð tō: Ic eom swā ðū sādest; and ic sittende bēo æt mīnes Fæder swiðran, and on wolcnum ic cume on ðissere worulde geendunge. Ðā cwæð se ealdorbiscop mid orgelworde: Hwæt ðineð ēow nū be ðissere segene? Hī ealle andwyrdon mid ānre stemne þæt hē scyldig wære witodlice tō dēaðe. And hī hine bespætton, hūxlice spreccende. Æ. H. ii. 248.

26. 67, 68. Iudei . . . mid ānum wāfelse his neþ bewundon³, slēande mid handbredum hūxlice and gelōme, and hēton hine rædan hwā hine hreopode. Æ. H. ii. 248.

26. 69-75. Petrus stōd ofcalen on ðām cauertūne, æt micclum

26. 51-54. Et ecce unus ex his qui erant cum Iesu, extendens manum, exemit gladium suum, et, percutiens servum principis sacerdotum, amputavit auriculam eius. Tunc ait illi Iesus: Converte gladium tuum in locum suum. . . . An putas quia non possum rogare Patrem meum, et exhibebit mihi modo plusquam duodecim legiones angelorum? Quomodo ergo implebuntur Scripturae, quia sic oportet fieri?

26. 58. Petrus autem sequebatur eum a longe. . . .

26. 63-67. . . . Et princeps sacerdotum ait illi: Adiuro te per Deum vivum ut dicas nobis si tu

es Christus, Filius Dei. Dicit illi Iesus: Tu dixisti; verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus coeli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: . . . Quid vobis videtur? At illi respondentes dixerunt: Reus est mortis. Tunc expuerunt in faciem eius, et colaphis eum ceciderunt. . . .

26. 67, 68. . . . Alii autem palmas in faciem eius dederunt, dicentes: Prophetiza nobis, Christe, quis est qui te percussit?

26. 69-75. . . . Accessit ad eum una ancilla, dicens: Et tu cum Iesu Galilaeo eras. At ille negavit.

¹ From John 18. 10, 'Simon ergo Petrus.'

² From Luke 22. 50, John 18. 10, 'auriculam eius dexteram.'

³ From Mark 14. 65, 'coeperunt . . . velare faciem eius,' or Luke 22. 64, 'velaverunt eum.'

fýre¹ mid manegum oðrum. Ðā cwæð him ān wyln tō, þæt hē wære mid Crīste; ac hē sōna wiðsōc þæt hit swā nāere. Þā eft ymbe hwīle cwæð sum oðer wyln þæt hē mid ðām Hælende on hýrede wære; and hē eft wiðcwæð þæt hē hine ne cūðe. Þā genealæhton mā hine meldigende; ac Petrus wiðsōc gýt ðriddan stīðe. And se hana sōna hlūdswēge sang. Ðā becyrde se Hælend and beseah tō Petre², and hē sōna gemunde his micclan gebeotes, and mid biterum wōpe his wiðersæc behreowsode. *Æ. H. ii. 248.*

27. 3. Iudas ðā geseah ðone rēcan dōm, and gebrōhte þæt feoh, þe hē mid fæcne genam, tō ðām ealdorbiscopum, gebolgen swiðe. *Æ. H. ii. 250.*

27. 5. And hine sylfne āhōng sōna mid grīne. *Æ. H. ii. 250.*

27. 6, 7, 9. Ðā noldon ðā Iudei þæt feoh geļeċgan on heora fātelsum, swilce hi fæcne nāeron; ac gebohton ænne æcer ælðeodigum tō byrgelsum, þæt ðæs witegan word wurdon gefyllde, þe ær be ðām fēo ealswā witegode. *Æ. H. ii. 250.*

27. 11. Se Hælend ðā stōd on ðām dōmernes gelædd. Þā āxode Pilatus hine orgollice gif hē Iudeiscre ðeode cyning on eornost wære. Ðā andwyrde se Hælend: Ðū hit sēdest. *Æ. H. ii. 250.*

27. 15-17. Ðā heoldon ðā Iudei on healicum gewunan þæt hi ælce

... Vidit eum alia ancilla, et ait et senioribus.

his qui erant ibi: Et hic erat cum Iesu Nazareno. Et iterum negavit: ... Quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro: Vere et tu ex illis es. ... Tunc coepit detestari et iurare quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus verbi Iesu quod dixerat: Prius quam gallus cantet, ter me negabis. Et egressus foras flevit amare.

27. 3. Tunc videns Iudas, qui eum tradidit, quod damnatus esset, poenitentia ductus retulit triginta argenteos principibus sacerdotum

27. 5. ... Et abiens laqueo se suspendit.

27. 6, 7, 9. Principes autem sacerdotum, acceptis argenteis, dixerunt: Non licet eos mittere in carbonam, quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. ... Tunc impletum est quod dictum est per Ieremiam prophetam. ...

27. 11. Iesus autem stetit ante praesidem, et interrogavit eum praeses, dicens: Tu es rex Iudaeorum? Dicit illi Iesus: Tu dicis.

27. 15-17. Per diem autem solennem consueverat praeses populo

¹ Probably from John 18. 18, 'Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciebant se; erat autem cum eis et Petrus stans, et calefaciens se.'

² From Luke 22. 61, 'Et conversus Dominus respexit Petrum.'

gēare ænne scyldigne ābædon æt ðām ealdormenn tō heora Ēastertīde. And hæfdon ðā on bendum ænne bealdne ðeof, Barraban gecīgedne, for manslihte tō slēge¹. Þā befrān Pilatus þæs folces mēnigū hwæðerne hī gecuron, Hælend oððe Barraban? *Æ. H. ii. 252.*

27. 21-25, 27-29, 31. Þæt folc him tō cwæð þæt hī gecuron Barraban. Ðā āxode Pilatus eft æt ðām folce, hwæt hē be Drihtne gedōn sceolde? Þā cwædon hī ealle mid ānre stemne: Sý hē āhangen on hēaliceren rōde. Ðā geseah Pilatus ðāra Iudeiscra gehlȳd, and āðwōh his handa on heora gesihðe, cwæð þæt hē unscyldig his slēges wære. Þā cwædon ðā Iudei him tō andsware: Bēo his blōdes gyte ofer ūrum bearnum, and eal sēo wracu on ūs wunigende. Ðā hēt Pilatus ðone Hælend beswingan, and betēhte hine ðā tō heora bēnum, swā þæt hē wælhrēawlice wurde āhangen. Hwæt, ðā his cēmpān hine gelæhton on ðām dōmērne mid dyrstigum anginne, and hine unscrȳddon his āgenum gyrelum, and mid wolcnrēadum wāfelse hine bewæfdon, and mid þyrnenum helme his hēafod befēngon, and for cynegyrde him hrēod forgēafon, biġende heora cnēowu, and cweðende mid hospe: Sý ðū hāl, lēof, Iudeisere lēode cyning. Hī ðā hrædlice eft hine unscrȳddon þām rēadan wāfelse, and his rēaf him on dydon, and woldon þærrihte tō rōde gelædan.

Æ. H. ii. 252.

27. 33, 34. Hwæt, ðā cēmpān hine gelæddon tō ðāre cwealmstōwe,

dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus: Quem vultis dimittam vobis, Barabbam, an Iesum qui dicitur Christus?

27. 21-25, 27-29, 31. . . . At illi dixerunt: Barabbam. Dicit illis Pilatus: Quid igitur faciam de Iesu qui dicitur Christus? Dicunt omnes: Crucifigatur. . . . Videns autem Pilatus quia . . . tumultus fieret, . . . lavit manus coram populo, dicens: Innocens ego sum a sanguine iusti huius. . . . Et respondens universus popu-

lus, dixit: Sanguis eius super nos et super filios nostros. . . . Iesum autem flagellatum tradidit eis ut crucifigeretur. Tunc milites prae-sidis suscipientes Iesum in praetorium. . . . Et, exuentes eum, chlamydem coccineam circumderunt ei, et, plectentes coronam de spinis, posuerunt super caput eius, et arundinem in dextera eius. Et, genu flexo ante eum, illudebant ei, dicentes: Ave, rex Iudaeorum. . . . Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis eius, et duxerunt eum ut crucifigerent.

27. 33, 34. Et venerunt in locum

¹ From Mark 15. 7, 'qui . . . fecerat homicidium.'

þær man cwealde sceaðan, and him budon drincan gebitrodne wíndrene, ac hē hit ascēaf sōna fram his mūðe. *Æ. H. ii. 254.*

27. 35. *See John 19. 23.*

27. 37, 38. *See John 19. 18–20.*

27. 42, 43. Gif hē sȳ Israhela cyning, þonne āstige hē nū of ðære rōde, and wē gelyfað on hine. *Æ. H. i. 226.*

|| Gif ðū Godes Sunu sȳ, gā of ðære rōde, and wē siððan swā on ðē gelyfað. *Æ. H. ii. 256.*

27. 45. Hwæt, ðā ymbe midne dæg wearð middaneard āðēostrod, and sēo sunne behȳdde hire hātan lēoman oð ðā nigoðan tide, ðe wē nōn hātað. *Æ. H. ii. 256; cf. i. 108.*

27. 48. Eft ðā cwæð se Hælend þæt him hearde ðyrste. Ðā arn tō ðam ecede sum ārleas cempa, and bedȳpte āne spinegan, and bær tō his mūðe¹. *Æ. H. ii. 256.*

27. 50–53. Ðā clypode Drihten, and cwæð tō his Fæder: Ic betæce, Fæder, þe nū mīnne gāst². And hē, āhyldum hēafde³, hine sōna āgeaf. Efne, ðā tōbærst þæs temples wāhryft fram ðære fyrste ufan oð ðā flōr neoðan; and eal eorðe bifode, and tōburston stānas; byrgenu openodon mid dēadum bānum, and hālgena lichaman leohtlice arison, cōmon tō ðære byrig, cūðlice ætēowode manegum mannum. *Æ. H. ii. 256, 258; cf. i. 108, 224, 226.*

|| Þæs temples wāhryft eac wearð tōborsten. *Æ. H. ii. 258.*

27. 54. Se hundredes ealdor sōðlice clypode, æfter ðisum tæcnum: þēs is sōð Godes Bearn. *Æ. H. ii. 258.*

qui dicitur Golgotha, quod est Calvariae locus. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere.

27. 42, 43. . . . Si rex Israel est, descendat nunc de cruce, et credimus ei. . . . Dixit enim: Quia Filius Dei sum.

27. 45. A sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam.

27. 48. Et continuo currens unus ex eis, acceptam spongiam implevit aceto, . . . et dabat ei bibere.

27. 50–53. Iesus autem iterum clamans voce magna, emisit spiritum. Et ecce, velum templi scissum est in duas partes a summo usque deorsum; et terra mota est, et petrae scissae sunt; et monumenta aperta sunt, et multa corpora sanctorum, qui dormierant, surrexerunt, et exeuntes de monumentis post resurrectionem eius, venerunt in sanctam civitatem, et apparuerunt multis.

27. 54. Centurio autem, et qui cum eo erant, custodientes Iesum, viso terrae motu et his quae fiebant,

¹ From John 19. 28, 29, 'Iesus . . . dixit: Sitio; . . . obtulerunt ori eius.'

² From Luke 23. 46, 'Pater, in manus tuas commendo spiritum meum.'

³ From John 19. 30, 'inclinato capite.'

27. 57, 58. Þā sum rīce ðegen ðearle wæs gelyfed dearnunge¹ on Drihten for ðām dystigum folce, his nama wæs Ioseph; and hē geneālāhte ðā hrædllice on æfen tō ðām ealdormen, bæd þæt hē mōste Drihtnes līc bebyrian. Þā . . . Pilatus . . . geðafode ðām ðegene þæt hē hine behwurfe. *Æ. H. ii. 260.*

27. 62–66. Hwæt, ðā Iudei eodon tō Pilate, bædon þæt hē bude ðā byrgene besetton mid wacelum weardum, þæt hē ne wurde forstolen, and ðām folce gesæd þæt hē sylf āryse. Þā geðafode Pilatus þæt hī hine besæton mid ymtrymninge, and ðā ðrūh geinnsegelodon. *Æ. H. ii. 262.*

|| Þā-ðā Crīst bebyrged wæs, þā cwædon þā Iudeiscan tō heora ealdormenn Pilate: Lā leof, se swica ðe hēr ofslegen is cwæð gelōmlice, þā-þā hē on life wæs, þæt hē wolde ārisan of deaðe on þām ðriddan dæge. *Æ. H. i. 220.*

28. 2. *See Æ. H. i. 108.*

28. 3. His wlite wæs swilce līget, and his rēaf swā hwīt swā snāw. *Æ. H. i. 222.*

28. 5, 6. Se engel gehyrte ðā wīf, þus cweðende: Ne bēo gē afyrhte. . . . Gē sēcað þone Hælend; hē ārās; nis hē hēr.

Æ. H. i. 222, 224.

28. 19, 20. Farað, and lārað ealle ðeoda, and fulliað hī on naman þæs Ælmihtigan Fæder, and his Suna, and þæs Hālgan

timuerunt valde, dicentes: Vere Filius Dei erat iste.

27. 57, 58. Cum autem sero factum esset, venit quidam homo dives ab Arimathaea, nomine Ioseph, qui et ipse discipulus erat Iesu; hic accessit ad Pilatum, et petiit corpus Iesu. Tunc Pilatus iussit reddi corpus.

27. 62–66. Altera autem die, quae est post Parasceuen, convenerunt principes sacerdotum et Pharisei ad Pilatum, dicentes: Domine, recordati sumus quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Iube ergo custodiri sepulcrum usque in diem tertium, ne forte veniant discipuli eius, et furentur eum, et dicant

plebi: Surrexit a mortuis; et erit novissimus error peior priore. Ait illis Pilatus: Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulcrum, signantes lapidem, cum custodibus.

28. 3. Erat autem aspectus eius sicut fulgur, et vestimentum eius sicut nix.

28. 5, 6. Respondens autem angelus dixit mulieribus: Nolite timere vos; scio enim quod Iesum, qui crucifixus est, quaeritis; non est hic; surrexit enim. . . .

28. 19, 20. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti; docentes eos servare omnia

¹ From John 19. 38, 'occultus autem, propter metum Iudaeorum.'

Gāstes ; and lērað hī þæt hī healdon ealle ðā ðing þe ic ēow beþeād. *Æ. H. ii. 112.*

|| Farað geond ealne middangeard, and lērað ealle ðeoda, and fulliað hī on naman þæs Fæder, and þæs Suna, and þæs Hālgan Gāstes ; and beodað þæt hī healdon ealle ðā beboda þe ic ēow tæhte. *Æ. H. i. 208.*

|| Ūre Drihten beþeād his discipulum þæt hī sceoldon lēran and tæcan eallum þeodum ðā ðing þe hē sylf him tæhte.

Æ. H. i. 6.

Ic beo mid ēow eallum dagum, oð þisre worulde geendunge. *Æ. H. i. 310.*

|| Efne, ic beo mid ēow eallum dagum, oð þissere worulde gefyllednysse. *Æ. H. i. 600.*

|| Efne, ic beo mid ēow eallum dagum, oð gefyllednysse ðyssere worulde. *Æ. H. ii. 368.*

MARK.

1. 3. *See Isa. 40. 3, 4.*

1. 6. *See Matt. 3. 4.*

1. 9. *See Matt. 3. 13.*

1. 10. *See Æ. H. i. 104.*

1. 16. *See Matt. 4. 18.*

1. 18. *See Matt. 4. 20.*

1. 24. þū eart Godes Sunu ; forðr ðū cōme þæt ðū woldest ūs for-
dōn. *Æ. H. i. 304.*

2. 5. Mīn bearn, ðe synd þīne synna forgifene. *Æ. H. i. 472.*

2. 11. Arīs nū, and ber hām ðīn legerbed. *Æ. H. i. 472.*

2. 17. *See Matt. 9. 12.*

4. 3. *See Luke 8. 4-6.*

4. 20. *See Matt. 13. 23, and note.*

4. 38. *See Matt. 8. 23, 24, note.*

5. 1-4. Hī ðā offerreowon ðone brym, and gelendon on ðām lande

quaecumque mandavi vobis ; et 2. 5. . . . Fili, dimittuntur tibi pec-
ecce, ego vobiscum sum omnibus cata tua.

diebus, usque ad consummatio- 2. 11. . . . Surge, tolle grabatum
nem saeculi. tuum, et vade in domum tuam.

5. 1-4. Et venerunt trans fretum
maris in regionem Gerasenorum.

1. 24. . . . Venisti perdere nos ? scio Et exeunti ei de navi, statim oc-
qui sis, Sanctus Dei. currit de monumentis homo in

þe is gehāten Gerasenorum. Efne, ðā-ðā hī ūpēodon, arn ān wōd man tōgēanes ðām Hāelende, se hæfde wununge on hāðen-um byrgenum, and hine ne mihte nān man mid racentēagum nē mid fōtcopsum gehæftan. *Æ. H. ii. 378.*

5. 11 ff. *See* *Æ. H. ii. 380.*

5. 25, 27, 28. Wē rādað be sumon wīfe, þe wæs twelf gear geuntrumod ðurh blōdes ryne. Ðā ēode hēo betwux þære mēnigu ðe se Hāelend onfērde, and cwæð tō hire sylfre: Gif ic hūru his rēafes gefnādu¹ hreppē, ic bēo sōna hāl. *Æ. H. ii. 394.*

5. 29 ff. *See* *Luke 8. 44-48.*

5. 41. *See* *Luke 8. 54, 55, note.*

6. 17. Se wælhreowa cyning Herodes hine gehæfte, and on cwearterne sētte, for his brōðor wīfe Herodiaden. *Æ. H. i. 476; cf. i. 478.*

6. 18, 21-23. *See* *Æ. H. i. 478, 480.*

6. 27. *See* *Æ. H. i. 478, 488.*

6. 41. *See* *Matt. 14. 19.*

6. 45 ff. *See* *Matt. 14. 22 ff.*

6. 56. *See* *Matt. 14. 36.*

7. 25-30. *See* *Matt. 15. 21 ff.*

8. 1, 2. On sumere tide wæs micel mēnigu mid þām Hāelende on anum wēstene mēteleās. Þā clypode se Hāelend his leorning-cnihtas him tō, and cwæð: Mē ofhreowð pissere mēnigu, . . . forðanðe hī nū for ðrim dagum hēr mīn andbidodon, and hī nabbað hwæt hī etað. *Æ. H. ii. 396.*

|| Þæt fole andbidode ðrȳ dagas mid ðām Hāelende for hælðe heora untrumra². *Æ. H. ii. 396.*

spiritu immundo, qui domicilium habebat in monumentis, et neque catenis iam quisquam poterat eum ligare; quoniam saepe compedibus et catenis vinctus, dirupisset catenas, et compedes comminisset, et nemo poterat eum domare.

5. 25, 27, 28. Et mulier, quae erat in profluvio sanguinis annis duodecim, . . . cum audisset de Iesu, venit in turba retro; . . . dicebat enim: Quia si vel vestimentum

eius tetigero, salva ero.

6. 17. Ipse enim Herodes misit, ac tenuit Ioannem, et vinxit eum in carcere propter Herodiam uxorem Philippi fratris sui. . .

8. 1, 2. In diebus illis iterum cum turba multa esset, nec haberent quod manducarent, convocatis discipulis, ait illis: Misereor super turbam, quia ecce iam triduo sustinent me, nec habent quod manducent.

¹ From *Matt. 9. 20, Luke 8. 44*, 'fimbriam vestimenti eius.'

² From *Matt. 15. 30, 31*?

8. 3. Gif ic hī forlāte fæstende hām gecyrran, þonne āteoriað hī be wege. . . . Sume hī cōmon feorran. *Æ. H. ii. 396.*
8. 6. Crist hī hēt sittan uppon ðære eorðan. . . . Drihten ðancode ærðanðe hē ðā hlāfas tōbræc. . . . Se Hælend ðā tōbræc ðā hlāfas, and sealde his leornerum, þæt hī hit ðām folce dælan sceoldon. *Æ. H. ii. 398, 400.*
8. 8, 9. Þæt folc æt, and hī wurdon ealle gefyllede. . . . Of ðære lāfe wæron gefyllede seofan spyrtan. . . . Þær wæron gereordode fēower þusend manna. *Æ. H. ii. 400, 402.*
8. 36. *See Luke 9. 25.*
9. 3 (Vulg. 2). *See Matt. 17. 1-5, note.*
9. 37. (Vulg. 36). *See Matt. 18. 4, 5.*
9. 44 (Vulg. 43). Þær næfre heora wrym ne swylyt, nē heora fyr ne bið ādwæsed. *Æ. H. i. 132.*
10. 11, 12. Swā-hwā-swā his æwe forlæt, and oðer genimð, hē bið þonne ēawbræce and ēac forligr. . . . Eft, gif wif āwyrpð hire āgenne wer, and oðerne gecyðt, hēo bið sōð ēawbræce. *Æ. H. ii. 322, 324.*
10. 13, 14. *See Matt. 19. 13, 14.*
10. 17. *See Luke 18. 18, note 2.*
10. 19. *See Exod. 20. 12.*
10. 38, 39. *See Matt. 20. 22, 23.*
11. 25, 26. Þonne gē standað on ēowrum gebedum, forgyfað swā-hwæt-swā gē habbað on ēowrum mōde tō ænigum mēn, and ēower Fæder þe on heofonum is forgyfð ēow ēowre synna. Gif gē þonne nellað forgyfan mid inweardre heortan þām þe ēow gremiað, þonne ēac ēower Fæder ðe on heofonum is nele ēow forgyfan ēowre synna. *Æ. H. i. 266.*

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| <p>8. 3. Et si dimiserint eos ieiunos in domum suam, deficient in via; quidam enim ex eis de longe venerunt.</p> <p>8. 6. Et praecepit turbae discumbere super terram. Et accipiens septem panes, gratias agens fregit, et dabat discipulis suis ut apponerent . . . turbae.</p> <p>8. 8, 9. Et manducaverunt, et saturati sunt; et sustulerunt quod superaverat de fragmentis septem sportas. Erant autem qui man-</p> | <p>ducaverant quasi quattuor milia. . . .</p> <p>9. 43. Ubi vermis eorum non moritur, et ignis non extinguitur.</p> <p>10. 11, 12. . . . Quicumque dimiserit uxorem suam, et aliam duxerit, adulterium committit super eam. Et si uxor dimiserit virum suum, et alii nupserit, moechatur.</p> <p>11. 25, 26. Et cum stabitis ad orandum, dimittite si quid habetis adversus aliquem, ut et Pater</p> |
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12. 17. *See* Matt. 22. 21.

12. 25. *See* Luke 20. 35, 36.

12. 31. *Cf.* Matt. 19. 19 (19. 17-19).

12. 41-44. *Æt* sumum sēle gesæt se Hælend binnan ðam temple on Hierusalem, ætforan ðam mǣðmhuse, and beheold hū þæt folc heora ælmyssan wurpon intō ðam mǣðmhuse, and ða fela rīcan brōhton mīcele ðing. Þā cōm ðær ān earm wudewe, and geoffrode Gode ænne feorðling. Drihten ða cwæð tō his leorningnihtum: Ic seġge ēow tō sōðan þæt þeos earne wydewe brōhte mǣran lāc þonne ānig ðyssera ricra manna. Hī ealle sealdon þone dæl heora spēda þe him geðūhte, ac ðeos wydewe ealne hire bigleofan mid ēstfullum mōde geoffrode. *Æ. H. i. 582.*

|| Witodlice sum earm wydewe næfde ealra āhta būton ænne feorðling, þone hēo brōhte tō Godes weofode on Crīstes andwerdnysses; and hē hī ðærrihte mid his hālgan mūðe gehērode, and cwæð: Sōð ic ēow seġge þæt ðeos earm wydewe brōhte mǣran lāc ðonne ānig oðer mann on ðisum dæge, forðanðe hēo brōhte eal þæt hēo hæfde mid ēstfullum mōde. *Æ. H. ii. 106.*

13. 6. *See* Matt. 24. 5.

13. 8. *See* Luke 21. 10, 11.

13. 13. *See* Matt. 24. 12, 13.

13. 20. And būtan se Ælmihtiga God ða dagas gescyrte, eall mēnnisc forwurde; ac for his gecorenum hē gescyrte þā dagas.

Æ. H. i. 4.

13. 22. *See* Matt. 24. 5.

13. 27. *See* Matt. 24. 31, note.

13. 32. *See* Matt. 24. 36.

vester qui in coelis est dimittat vobis peccata vestra. Quod si vos non dimiseritis, nec Pater vester qui in coelis est dimittet vobis peccata vestra.

12. 41-44. Et sedens Iesus contra gazophylacium, aspiciebat quomodo turba iactaret aes in gazophylacium, et multi divites iactabant multa. Cum venisset autem vidua una pauper, misit duo minuta, quod est quadrans. Et con-

vocans discipulos suos, ait illis: Amen dico vobis quoniam vidua haec pauper plus omnibus misit qui miserunt in gazophylacium. Omnes enim ex eo quod abundabat illis miserunt; haec vero de penuria sua omnia quae habuit misit, totum victum suum.

13. 20. Et nisi breviasset Dominus dies, non fuisset salva omnis caro; sed propter electos, quos elegit, brevavit dies.

13. 37. Þæt þæt ic tō ēow gecweðe, þæt ic cweðe tō eallum mannum. *Æ. H. ii. 524.*

14. 10. *See Æ. H. i. 26.*

14. 18-21. *See Matt. 26. 20-25.*

14. 22-24. *See Matt. 26. 26-28.*

14. 27-31. *See Matt. 26. 31-35.*

14. 44. *See Matt. 26. 48, 49.*

14. 61-65. *See Matt. 26. 63-67, and note.*

15. 2. *See Matt. 27. 11.*

15. 7. *See Matt. 27. 15-17, note.*

15. 20. *See Matt. 27. 21-25, 27-29, 31.*

15. 22, 23. *See Matt. 27. 33, 34.*

15. 27. *See John 19. 18-20.*

15. 33. *See Matt. 27. 45.*

15. 36. *See Matt. 27. 48.*

15. 39. *See Matt. 27. 54.*

15. 44. *See John 19. 38-42, note.*

16. 5. Se engel sæt on ðā swiðran healfe ðære byrgene; . . . se bydel wæs ymbserýd mid scinendum reafe. *Æ. H. i. 222.*

16. 6. *See Matt. 28. 5, 6.*

16. 14. *See Æ. H. i. 300.*

16. 15-18. þā cwæð se Wealdend tō his gingrum: Farað geond ealne middangeard, and bodiað godspel eallum gesceafte. Sē ðe gelyfð and bið gefullod, sē bið gehealden; sē ðe ne gelyfð, hē bið genýðerod. Ðās tæcnu fyligað þām mannum þe gelyfað: . . . On mīnum naman hī adræfað deoflu; hī sprecað mid nīwum gereordum; hī afýrsiað næddran; and ðeah-ðe hī unlybban drincan, hit him ne derað; hī settað heora handa ofer ædlige mēn, and him bið tela. *Æ. H. i. 300, 304.*

¶ Farað geond ealne middangeard, and bodiað godspel eallum gesceafte. . . . Sē ðe gelyfð and bið gefullod, hē bið gehealden; and sē ðe ne gelyfð, hē bið geniðerod. *Æ. H. i. 302; cf. i. 26.*

13. 37. Quod autem vobis dico, omnibus dico. . . .

16. 5. Et introeuntes in monumentum viderunt iuvenem sedentem in dextris, coopertum stola candida. . . .

16. 15-18. Et dixit eis: Euntes in mundum universum praedicate

evangelium omni creaturae. Qui crediderit et baptizatus fuerit, salvus erit; qui vero non crediderit, condemnabitur. Signa autem eos qui crediderint haec sequentur: In nomine meo daemonia eiicient; linguis loquentur novis; serpentes tollent; et si

16. 19. *See* Æ. H. 308; cf. i. 306.

16. 20. Færdon and bodedon gehwær, Drihtne samod wyrcendum, and ðā sprāce getrymmendum mid æfterfyligendum tæcnum. Æ. H. i. 310.

LUKE.

1. 5-7. Sum eawfæst Godes ðegen wæs gehāten Zacharias; his gebedda wæs geciged Elisabeth. Hī būtū wæron rihtwīse ætforan Gode, on his bebodum and rihtwīsnyssum forðstæppende būtan tāle. Næs him cild gemæne. Æ. H. i. 352.

|| Elisabeth, sēo wæs Zacharian wif. Hī būtū wæron rihtwīse, and hēoldon Godes beboda untællīce. Ðā wæron hī būtan cilde, oð-þæt hī wæron forwærede mēnn. Æ. H. i. 200, 202.

1. 11. *See* Æ. H. i. 202.

1. 13. Se ylca engel . . . cȳdde þæt hē sceolde be his ealdan wīfe sunu habban, Iohannem ðone Fulluhtere. Æ. H. i. 202.

1. 14. Manega blissiað on his gebyrðtīde. Æ. H. i. 354.

1. 15. *See* Matt. 3. 4.

1. 17. . . . þæt hē forestōpe ðām Hælende on gāste and on mihte pæs witegan Helian. Æ. H. i. 356.

1. 19. *See* Æ. H. i. 24.

1. 20. Nū ðū nylt gelyfan mīnum wordum, bēo ðū dumb oð-þæt þæt cild bēo æcenned. Æ. H. i. 202.

1. 22. *See* Æ. H. i. 202.

1. 26, 27. Godes hēahengel, Gabrihel, wæs āsēnd fram Gode tō

mortiferum quid biberint, non eis nocebit; super aegros manus imponent, et bene habebunt.

16. 20. Illi autem profecti praedicaverunt ubique, Domino cooperante, et sermonem confirmante sequentibus signis.

LUKE.

1. 5-7. Fuit . . . sacerdos quidam nomine Zacharias; . . . et uxor illius, . . . nomen eius Elisabeth. Erant autem iusti ambo ante Deum, incedentes in omnibus mandatis et iustificationibus Domini sine querela. Et non erat

illis filius, . . . et ambo processissent in diebus suis.

1. 13. Ait autem ad illum angelus: . . . Uxor tua Elisabeth pariet tibi filium, et vocabis nomen eius Ioannem.

1. 14. . . . Et multi in nativitate eius gaudebunt.

1. 17. Et ipse praecedet ante illum in spiritu et virtute Eliae. . . .

1. 20. Et ecce eris tacens, et non poteris loqui, usque in diem quo haec fiant, pro eo quod non credidisti verbis meis. . . .

1. 26, 27. . . . Missus est angelus Gabriel a Deo in civitatem

ðære Galileiscan byrig Nazareth, tō ðām mædene þe wæs Maria gehāten; and hēo āsprang of Dauides cynne, þæs mārān cynninges; and hēo wæs bewēddod þām rihtwisan Iosepe.

Æ. H. i. 194; cf. i. 460.

|| Maria wæs bewēddod Iosepe ðām rihtwisan. Æ. H. i. 196.

1. 28. Se engel grētte Marian, and cwæð þæt hēo wære mid Godes gife afylled, and þæt hyre wæs God mid, and hēo wæs gebletsod betwux wifum. Æ. H. i. 196; cf. i. 198.

1. 31. Efne, ðu scealt geēacnian on ðinum innoðe, and þu ācēnst sunu. Æ. H. i. 198; cf. i. 24.

His nama wæs Hiesus. Æ. H. i. 198.

1. 32. Þes bið mære, and hē bið gecīged Sunu þæs Hēxstan. Æ. H. i. 198.

Crīst hēold Dauides cynesetl. Æ. H. i. 198.

1. 34. Þā cwæð Maria tō ðām engle: Hū mæg þæt beon þæt ic cild hæbbe, forðanðe ic nānes weres ne bruce? Æ. H. i. 198.

1. 35. Þā andwyrde se engel ðām mædene: Se Hālga Gāst cymð ufen on ðe, and miht ðæs Hȳhstan ofersceadewað ðe. . . . Þæt Hālige, þe of ðe bið ācēnned, bið gecīged Godes Sunu.

Æ. H. i. 198, 200.

1. 36. See Æ. H. i. 202.

1. 38. Ðā cwæð Maria tō ðām engle: Ic eom Godes ðinen; ge-tīmige mē æfter ðinum worde. Æ. H. i. 200.

1. 40-45. Nū cōm ðā sēo ēadige Maria tō his hūse, and grētte his wif, hyre māgan, Elisabeth. Ðā, mid-þām-þe þæt wif gehȳrde þæs mædenes grētinge, ðā blissode þæt cild Iohannes on his

Galilaeae cui nomen Nazareth; ad virginem desponsatam viro cui nomen erat Ioseph, de domo David; et nomen virginis Maria.

1. 28. . . . Angelus ad eam dixit: Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus.

1. 31. Ecce concipies in utero, et paries filium, et vocabis nomen eius Iesum.

1. 32. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris eius. . . .

1. 34. Dixit autem Maria ad angelum:

Quomodo fiet istud, quoniam virum non cognosco?

1. 35. Et respondens angelus dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum vocabitur Filius Dei.

1. 38. Dixit autem Maria: Ecce ancilla Domini; fiat mihi secundum verbum tuum. . . .

1. 40-45. Et intravit in domum Zachariae, et salutavit Elisabeth. Et factum est, ut audivit salutationem Mariae Elisabeth, exul-

mōdor innoðe; and sēo mōder wearð āfyllled mid þām Hālgan Gāste, and hēo clypode tō Marian mid micelre stemne, and cwæð: þū eart geblētsod betwux wifum, and geblētsod is se wæstm þīnes innoðes. Hū getimode mē þæt mīnes Drihtnes mōder wolde cuman tō mē? Efne, mid-þām-pe sēo stefn ðīnre grētinge swēgde on mīnum earum, ðā blissode mīn cild on mīnum innoðe, and hoppode ongēan his Drihten, þe þū berst on ðīnum innoðe. . . . Eadig eart ðū, Maria, forðonðe þū gelýfdest þām wordum ðe þe fram Gode gebodode wæron, and hit bið gefremmed swā-swā hit ðe gecyðd wæs. *Æ. H. i. 202; cf. i. 352.*

1. 46. Mīn sāwul mærsað Drihten. *Æ. H. i. 202.*
 1. 52-55. God āwearp ðā rīcan of setle. . . . And hē āhof ðā ead-mōdan. God gefylð þā hingrigendan mid his gōdum. . . . Hē forlēt ðā rīcan īdele. . . . God underfēng his enapan Israhel. . . . Swā-swā hē spræc tō ūrum fæderum, Abrahame, and his ofspringe on worulda. *Æ. H. i. 202, 204.*

1. 60, 63. *See Æ. H. i. 354.*

1. 64. *See Æ. H. i. 352.*

2. 1-20. On ðām tīman se Rōmanisca cāsere Octavianus sette gebann þæt wære on gewritum āsett eall ymbhwyrft. Þeos tōwritennys wearð āræred fram ðām ealdormen Cyrino, of Sirian lande, þæt ælc man oferhēafod sceolde cennan his gebyrde and his āre on ðære byrig þe hē tō gehýrde. Þā fērde Ioseph, Crīstes fōsterfæder, fram Galileiscum earde, of ðære byrig Nazareð, tō Iudeiscere byrig, sēo wæs Dauides, and wæs gecīged Bethleem; forðanðe hē wæs of Dauides mægðe, and

tavit infans in utero eius; et repleta est Spiritu sancto Elisabeth, et exclamavit voce magna, et dixit: Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi, ut veniat mater Domini mei ad me? Ecce enim ut facta est vox salutationis tue in auribus meis, exultavit in gaudio infans in utero meo. Et beata quae credidisti, quoniam perficientur ea quae dicta sunt tibi a Domino.

1. 46. . . . Magnificat anima mea Dominum.

1. 52-55. Deposuit potentes de sede,

et exaltavit humiles. Esurientes implevit bonis, et divites dimisit inanes. Suscepit Israel puerum suum. . . . Sicut locutus est ad patres nostros, Abraham, et semini eius in saecula.

2. 1-20. Factum est autem in diebus illis, exiit edictum a Caesare Augusto ut describeretur universus orbis. Haec descriptio prima facta est a praeside Syriae Cyrino. Et ibant omnes ut profiterentur singuli in suam civitatem. Ascendit autem et Ioseph a Galilaea de civitate Nazareth in Iudaeam in civitatem David, quae vocatur

wolde andettan mid Marian hire gebyrde, þe wæs þā gýt bearn-
 ēaca. Ðā gelamp hit, þā-ðā hī on þære byrig Bethleem
 wīcodon, þæt hire tīma wæs gefylled þæt heo cennan sceolde;
 and æcēnde ðā hyre frumcennedan sunu, and mid cildclāðum
 bewand, and ālēde þæt cild on heora assena binne, forþanþe ðær
 næs nān rymet on þām gēsthūse. Þā wāeron hyrdas on þām
 earde waciende ofer heora ēowede; and efne, ðā Godes engel
 stōd on emn hī, and Godes beorhtnys hī bescēan; and hī
 wurdon micelum āfyrhte. Ðā cwæð se Godes engel tō ðām
 hyrdum: Ne ondrēdað ēow; efne, ic ēow bodige micelne
 gefēan, þe becymð eallum folce; forðanþe nū tō-dæg is ēow
 ācenned Hālend Crīst on Dauīdes ceastre. Gē gesēoð þis
 tācen: Gē gemētað þæt cild mid cildclāðum bewunden, and
 on binne gelēd. Þā fārlice, æfter þæs engles sprāce, wearð
 gesewen micel mēnīgu heofenlices werodes God hērigendra,
 and singendra: Gloria in excelsis Deo, et in terra pax homi-
 nibus bone uoluntatis; þæt is on ūrum gereorde: Sý wuldor
 Gode on hēannyssum, and on eorðan sibb mannum, þām
 ðe bēoð gōdes willan. And ðā englas ðā gewiton of heora
 gesihðe tō heofonum. Hwæt, ðā hyrdas þā him betwēonan
 sprācon: Uton faran tō Bethleem, and gesēon þæt word þe
 ūs God atēowde. Hī cōmon ðā hrædlice, and gemetton
 Marian, and Ioseph, and þæt cild gelēd on ānre binne, swā-

Bethlehem; eo quod esset de
 domo, et familia David, ut pro-
 fiteretur cum Maria desponsata
 sibi uxore praegnante. Factum
 est autem, cum essent ibi, im-
 pleti sunt dies ut pareret; et
 peperit filium suum primogeni-
 tum, et pannis eum involvit, et
 reclinavit eum in praesepio, quia
 non erat eis locus in diversorio. Et
 pastores erant in regione eadem
 vigilantes, et custodientes vigi-
 lias noctis super gregem suum;
 et ecce, angelus Domini stetit
 iuxta illos, et claritas Dei circum-
 fulsit illos; et timuerunt timore
 magno. Et dixit illis angelus:
 Nolite timere; ecce enim, evan-
 gelizo vobis gaudium magnum,

quod erit omni populo; quia
 natus est vobis hodie Salvator,
 qui est Christus Dominus, in civi-
 tate David. Et hoc vobis signum:
 Invenietis infantem pannis invo-
 lutum, et positum in praesepio.
 Et subito facta est cum angelo
 multitudo militiae coelestis lau-
 dantium Deum, et dicentium:
 Gloria in altissimis Deo, et in
 terra pax hominibus bonae volun-
 tatis. Et factum est, ut disces-
 serunt ab eis angeli in coelum,
 pastores loquebantur ad invicem:
 Transeamus usque Bethlehem, et
 videamus hoc verbum quod fac-
 tum est, quod Dominus ostendit
 nobis. Et venerunt festinantes,
 et invenerunt Mariam, et Ioseph,

swā him se engel cȳdde. þā hyrdas sōðlice oncnēowon be þām worde þe him gesæd wæs be ðām cilde. And ealle wundrodon þe þæt gehȳrdon, and eac be ðām ðe þā hyrdas him sædon. Maria sōðlice hēold ealle þas word, āræfniende on hire heortan. Ðā geeȳrdon þā hyrdas ongēan, wuldrigende and herigende God on eallum ðām ðingum þe hī gehȳrdon and gesāwon, swā-swā him fram þām engle gesæd wæs. *Æ. H. i. 28, 30, 32; cf. ii. 86.*

|| Maria æcende ðā hire frumcennedan sunu, . . . and hine mid cildclāðum bewand, and for rȳmetlēaste on ānre binne gelēde. *Æ. H. i. 34.*

|| Ne bēo gē afyrhte; efne, ic bodige ēow micelne gefean, ðe eallum folce becȳmð; forðanþe nū tō-dæg is æcenned Hælend Crīst on Dauides ceastre. *Æ. H. i. 36.*

|| Nū tō-dæg is ēow æcenned Hælend Crīst on Dauides ceastre. *Æ. H. i. 36.*

|| Sȳ wuldor Gode on hēannyssum, and on eorðan sibb þām mannum þe bēoð gōdes willan.

|| Sȳ wuldor Gode on hēannyssum, and on eorðan sibb mannum, ðām ðe bēoð gōdes willan. *Æ. H. i. 38.*

|| Sȳ wuldor Gode on hēannyssum, and on eorðan sibb ðām mannum ðe synd gōdes willan. *Æ. H. i. 582.*

|| Gode wuldor on hēannyssum. *Æ. H. i. 56.*

|| Þā hyrdas ðā spræcon him betwēonan, æfter ðāra engla framfærelde: Uton gefaran tō Bethleem, and gesēon þæt word þe geworden is, and God ūs geswutelode. *Æ. H. i. 40.*

|| Uton gesēon þæt word þe geworden is. *Æ. H. i. 40.*

|| Hrædlicē ðā cōmon þā hyrdas, and gemetton Marian, and Ioseph, and þæt cild gelēd on ðære binne. *Æ. H. i. 40.*

|| Maria sōðlice hēold ealle ðas word, āræfniende on hire heortan. *Æ. H. i. 42.*

|| And þā hyrdas geeȳrdon ongēan, wuldrigende and herigende God on eallum ðām ðingum ðe hī gehȳrdon and gesāwon, swā-swā him gesæd wæs. *Æ. H. i. 42.*

et infantem positum in praesepio. Videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc. Et omnes qui audierunt mirati sunt, et de his quae dicta erant a pastoribus ad ipsos.

Maria autem conservabat omnia verba haec, conferens in corde suo. Et reversi sunt pastores glorificantes et laudantes Deum in omnibus quae audierant et viderant, sicut dictum est ad illos.

2. 21. Æfter-þan-ðe wæron gefyllede ehta dagas Drihtnes æcenned-
nysse þæt hē ymbsniden wære, þā wæs his nama gecīged Iesus,
þæt is Hælend, ðām naman hē wæs gehāten fram ðām engle,
ærðāmpē hē on innoðe geæacnod wære. Æ. H. i. 90; cf. ii. 68.

2. 22-24. See Æ. H. i. 134, ii. 68.

2. 24. Geoffrode hire lāc Gode, . . . swā hit on Godes æ geset wæs :
. . . twēgen culfranbriddas, oððe twā turtlan. Æ. H. i. 138, 140.

2. 25-32. Ðā wæs þær binnan þære byrig Hierusalem sum Godes
mann, and his nama wæs Symeon; hē wæs swyðe rihtwis, and
hæfde micelne Godes ege, and hē geandbīdode ðone frōfer ðe
behāten wæs þām folce Israhel, þæt is Cristes tōcyme. Se
Hālga Gāst wæs wunigende on ðæm Symeone. . . . Ðā cōm
him andswaru fram þām Hālgan Gāste, þæt hē ne sceolde
deaðes onbyrigan ær-þām-ðe hē Crist gesāwe. And hē wæs þā
blīðe þæs behātes, and cōm tō Godes temple, þurh myngunge
ðæs Hālgan Gāstes. . . . Hē hine genam ðā on his earmas, . . .
and þancode georne Gode. . . . Hē cwæð ðā : Mīn Drihten, ðu
forlætst mē nū mid sibbe of þisum life, æfter þinum worde;
forðonþe mīne ēagan gesāwon þinne Hālwendan, ðone ðu gear-
codeð ætforan ansyne ealles folces,—leoht tō onwrigennysse
þeoda, and wuldor þinum folce Israhele. Æ. H. i. 134, 136.

¶ Drihten, þu forlætst mē nū on sibbe of ðysum life, forðonþe
mīne ēagan habbað gesewen ðinne Hālwendan, . . . ðone þu
gearcodeð ætforan gesihðe ealles folces. . . . Hē is leoht
tō onwrigennysse ðeoda, and wuldor þinum folce Israhel.

Æ. H. i. 142, 144.

2. 33, 34. Þā Maria, þæt hālige mæden, and þæs cildes fōstorfæder,

2. 21. Et postquam consummati
sunt dies octo ut circumcideretur
puer, vocatum est nomen eius
Iesus, quod vocatum est ab angelo
prius quam in utero conciperetur.

2. 24. Et ut darent hostiam, secun-
dum quod dictum est in lege
Domini, par turturum, aut duos
pulos columbarum.

2. 25-32. Et ecce homo erat in Ieru-
salem, cui nomen Simeon; et
homo iste iustus et timoratus,
expectans consolationem Israel;
et Spiritus sanctus erat in eo.
Et responsum acceperat a Spiritu

sancto, non visurum se mortem
nisi prius videret Christum Do-
mini. Et venit in spiritu in
templum. . . . Et ipse accepit
eum in ulnas suas, et benedixit
Deum, et dixit: Nunc dimittis
servum tuum, Domine, secundum
verbum tuum, in pace, quia vi-
derunt oculi mei salutare tuum,
quod parasti ante faciem omnium
populorum,—lumen ad revelatio-
nem gentium, et gloriam plebis
tuae Israel.

2. 33, 34. Et erat pater eius et
mater mirantes super his quae

Ioseph, wæron ofwundrode þāra worda þe se ealda Symeon clypode be ðām cilde. And se Symeon him ðā sealde bletsunge, and witegode gýt mære be þām cilde, and cwæð: þis cild is gesett manegum mannum tō hryre, and manegum tō æriste and tō tæcne, and þām bið wiðcweden. *Æ. H. i. 144.*

|| Tō tæcne cōm Crist, and þām is wiðcweden. *Æ. H. i. 144.*

2. 35. His swurd sceal ðurhgān ðine sǽwle. *Æ. H. i. 146.*
2. 36-40. Þā cōm þær sum wuduwe, sēo wæs Anna gehāten. Sēo leofode mid hire were seofon gēar, and syððan hēo wæs wuduwe fēower and hundeahtatig gēara, and þēowode Gode on fæstenum, and on gebedum, and on clānnysse; and wæs on eallum þām fyrste wunigende binnan þām Godes temple; and cōm ðā tō þām cilde, and witegode be him, and andette Gode. . . . Sēo eadige Maria, and Ioseph, ðæs cildes fōstorfæder, gecyrdon tō þære byrig Nazareth mid þām cilde; and þæt cild wēox, and wæs gestrangod, and mid wisdōme āfyllod; and Godes gifu wæs on him wunigende. *Æ. H. i. 146, 148, 158.*
3. 1-4. On ðām fiftēoðan gēare ðæs cāseres rices Tyberii cōm Godes word ofer Iohannem on ðām wēstene; and hē fērde tō folces nēawiste, and bodade Iudeiscum folce fulluht on synna forgyfensysse, swā-swā hit āwriten is on Isaies witegunge. *Æ. H. i. 352; cf. i. 478.*
3. 4, 5. *See Isa. 40. 3, 4.*
3. 17. *See Matt. 3. 12.*
3. 19. *See Æ. H. i. 478.*

dicebantur de illo. Et benedixit illis Simeon, et dixit ad Mariam matrem eius: Ecce, positus est hic in ruinam et in resurrectionem multorum in Israel, et in signum cui contradicetur.

2. 35. Et tuam ipsius animam pertransibit gladius. . . .
2. 36-40. Et erat Anna prophetissa, . . . et vixerat cum viro suo annis septem a virginitate sua. Et haec vidua usque ad annos octoginta quattuor; quae non discedebat de templo, ieiuniis et obsecrationibus serviens nocte ac die. Et haec, ipsa hora superveniens, con-

fitebatur Domino. . . . Reversi sunt in Galilaeam in civitatem suam Nazareth. Puer autem crescebat, et confortabatur, plenus sapientia; et gratia Dei erat in illo.

3. 1-4. Anno autem quintodecimo imperii Tiberii Caesaris . . . factum est verbum Domini super Ioannem, Zachariae filium, in deserto; et venit in omnem regionem Iordanis, praedicans baptismum poenitentiae in remissionem peccatorum, sicut scriptum est in libro sermonum Isaiae prophetae. . . .

3. 22. *See* Æ. H. i. 104.
4. 10, 11. *See* Ps. 91. 11, 12.
4. 29, 30. Ðā Iudei læddon Crīst æt sumum sǣle tō anum clife, and woldon hine niðer āscūfan; ac hē eode betwēonan heora handum āweg, swā þæt heora nān nyste hwær hē becōm.
Æ. H. ii. 236.
4. 34. *See* Mark 1. 24.
5. 6. *See* Æ. H. ii. 290.
5. 29. Matheus¹ þā gearcode micel gereord þām Hælende, and hine tō his hūse gelaðode. Æ. H. ii. 468.
5. 31. *See* Matt. 9. 12.
5. 32. *See* Matt. 9. 13, note.
6. 25. Wā ēow þe nū hlihgað; gē sceolon hēofian and wēpan.
Æ. H. i. 180.
6. 36. Bēoð mildheorte, swā-swā ēower Fæder is. Æ. H. ii. 322.
6. 37, 38. Forgyfað, and ēow bið forgyfen. Syllað, and ēow bið geseald. Æ. H. ii. 100.
- Ēow bið āmeten swā-swā gē āmæton, on ðām ylcan gemete ðe gē mannum dōð. Æ. H. ii. 322.
- || Gif gē forgyfað, ēow bið forgyfen. Æ. H. i. 52.
7. 11-15. Ūre Drihten fērde tō sumere byrig sēo is gehāten Naim, and his gingran samod, and genihtsum mēnigu. Þā-ða hē genēalæhte þām portgeate, þā fērede man ānes cnihtes lic tō byrgene. . . . Se cniht wæs ācenned sunu his mēder. . . . Se Hælend wearð āstyred mid mildheortnysse ofer ðære mēder. . . . Hē genēalæhte and hreopode þā bære, and þā bārmenn ætstōdon. . . . Drihten cwæð tō ðām cnihte: Ic secge ðe: Āris; and hē ðærrihte gesæt and spræc. And se Hælend betæhte hine his mēder. Æ. H. i. 490, 492, 494.
4. 29, 30. . . . Duxerunt illum usque ad supercilium montis, . . . ut praecipitarent eum. Ipse autem transiens per medium illorum, ibat.
5. 29. Et fecit ei convivium magnum Levi in domo sua. . . .
6. 25. . . . Vae vobis qui ridetis nunc, quia lugebitis et flebitis.
6. 36. Estote ergo misericordes, sicut et Pater vester misericors est.
6. 37, 38. . . . Dimittite, et dimitte-mini. Date, et dabitur vobis. . . . Eadem quippe mensura qua mensi fueritis, remetietur vobis.
7. 11-15. Et factum est, deinceps ibat in civitatem quae vocatur Naim; et ibant cum eo discipuli

¹ From Matt. 9. 9.

|| Mid-þām-ðe Drihten hrepode ðā bære, ðā ætstōdon ðā bær-
men. *Æ. H. i. 494.*

|| Þū eniht, ic seege ðē : *Āris. Æ. H. i. 498.*

7. 16. Þæt folc wearð mid micclum ege abliged. . . . Þæt folc
cwæð : Þæt mære witega ārās betwux ūs, and þæt God his folc
genēosode. *Æ. H. i. 494.*
7. 19. *See Matt. 11. 2, 3.*
7. 21-23. Hwæt, ðā se Hælend on ðære ylcan tīde . . . gehælde
manega untruman fram mislicum coðum, and wōdum mannum
gewitt forgeaf, and blindum gesihðe. And cwæð syððan tō
Iohannes ærendracum : Farað nū tō Iohanne, and cýðað him þā
ðing þe gē gesāwon and gehýrdon. Efne, nū blinde gesēoð,
and ðā healtan gāð, and hrēoflige mēn synd geclænsode, dēafe
gehýrað, and ðā dēadan ārīsað, and ðearfan bodiað godspel ;
and sē bið eadig þe on mē ne bið geæswicod. *Æ. H. i. 480 ; cf.
i. 26, and Matt. 11. 4-6.*
7. 28. *See Matt. 11. 11.*
8. 4-6. On sumere tīde, ðā-ðā micel mēnigū samod cōm tō ðām
Hælende, and fram gehwileum burgum tō him genēalæhton,
þā sāde hē him þis bigspel : Sum sādere fērde tō sāwenne his
sād. . . . Þæt sād þe fēoll be ðām wege mid twýfealdre dare
losode, ðā-ðā wegferende hit fortrædon, and fugelas tōbāron.
. . . . Wē spræcon be ðām sāde þe betwux þām ðornum sprang,
and mid heora wæstme forðrysmod wearð. . . . Þæt sād þe

eius, et turba copiosa. Cum
autem appropinquaret portae ci-
vitatis, ecce defunctus effereba-
tur filius unicus matris suae. . . .
Quam cum vidisset Dominus,
misericordia motus super eam.
. . . . Et accessit, et tetigit locu-
lum. Hi autem qui portabant
steterunt. Et ait : Adolescens,
tibi dico : Surge. Et resedit qui
erat mortuus, et coepit loqui. Et
dedit illum matri suae.

7. 16. Accepit autem omnes timor,
. . . dicentes : Quia propheta mag-
nus surrexit in nobis, et quia Deus
visitavit plebem suam.

7. 21-23. (In ipsa autem hora multos

curavit a languoribus, et plagis,
et spiritibus malis ; et caecis mul-
tis donavit visum.) Et respon-
dens dixit illis : Euntes renun-
tiate Ioanni quae audistis et
vidistis : Quia caeci vident, claudi
ambulant, leprosi mundantur,
surdi audiunt, mortui resurgunt,
pauperes evangelizantur ; et bea-
tus est quicumque non fuerit
scandalizatus in me.

8. 4-6. Cum autem turba plurima
convenirent, et de civitatibus pro-
perarent ad eum, dixit per simi-
litudinem : Exiit qui seminat,
seminare semen suum ; et dum
seminat, aliud cecidit secus viam,

bufon ðām stānigum lande fēol sprytte hwæthwega, ac, ðā-ðā
sēo hāte cōm, ðā forscranc hit, forðanðe hit næfde nænne
wētan. *Æ. H. ii. 88, 90.*

8. 11, 12, 14, 15. Þæt sǣd is Godes word. . . . Þonne ætbrēt se flēog-
enda sceocca ðærrihte þæt hālige sǣd of swilcera gedwolena
heortan. . . . Ðā sind þe Godes word gehȳrað, ac hī sind gebys-
gode mid heora welum, and mid heora līfes lustum forsmorode,
and ne berað nænne wǣstm. . . . Se dāl þæs sǣdes ðe on gōdre
eorðan befēol, þæt sind ðā ðe Godes word on gōdre heortan
healdað, and bringað wǣstm on geðylde. *Æ. H. ii. 90, 92.*

8. 41 ff. *See Æ. H. i. 496.*

8. 43, 44. *See Mark 5. 25, 27, 28.*

8. 44-48. Hēo crēap ðā betwux ðām mannum, bæftan þām Hǣlende,
and forstæl hire hǣlu, swā þæt hēo hreþode his rēafes fnædu ;
and hire blōdes gyte sōna ætstōd. Þā cwæð se Hǣlend : Hwā
hreopode mē ? Petrus him andwyrde : Lā leof, þeos mēnigu
ðe ofðrincð, and ðū āxast hwā ðe hreopode. Drihten cwæð :
Sum man mē hreopode ; witodlice ic gefrēdde þæt ðære hǣlðe
miht of mē eode. . . . Hēo geseah ðā þæt hit dīgele næs, and
fēol biſigende tō ðæs Hǣlendes fōton, and sǣde ætforan eallum
ðām folce hwī hēo hine hreþode, and hū hēo ðærrihte gehǣled
wearð. Drihten hire cwæð tō : Dohtor, ðīn geleafa þē gehælde ;
gang ðe nū on sibbe. *Æ. H. ii. 394.*

et conculcatum est, et volucres
coeli comederunt illud. Et aliud
cecidit supra petram ; et natum
aruit, quia non habebat humorem.
Et aliud cecidit inter spinas,
et simul exortae spinæ suffoca-
verunt illud.

8. 11, 12, 14, 15. . . . Semen est
verbum Dei. . . . Deinde venit
diabolus, et tollit verbum de corde
eorum. . . . Quod autem in spinas
cecidit hi sunt qui audierunt, et
a sollicitudinibus et divitiis et
voluptatibus vitæ euntes suffo-
cantur, et non referunt fructum.
Quod autem in bonam terram hi
sunt qui in corde bono et optimo
audientes verbum retinent, et
fructum afferunt in patientia.

8. 44-48. Accessit retro, et tetigit
fimbriam vestimenti eius ; et con-
festim stetit fluxus sanguinis
eius. Et ait Iesus : Quis est
qui me tetigit ? . . . Dixit Petrus :
. . . . Praeceptor, turbæ te com-
primunt et affligunt, et dicis :
Quis me tetigit ? Et dixit
Iesus : Tetigit me aliquis ; nam
ego novi virtutem de me exiisse.
Videns autem mulier quia non
latuit, tremens venit, et procidit
ante pedes eius ; et ob quam
causam tetigerit eum, indicavit
coram omni populo, et quemad-
modum confestim sanata sit. At
ipse dixit ei : Filia, fides tua
salvam te fecit ; vade in pace.

8. 49. See *Æ. H. i. 496*.

8. 54, 55. Ðā genam hē hī be ðære handa, and cwæð: þū mæden, ic seġege ðē¹, *Āris*. And hēo ðærrihte *ārās*, and meġtes bæd. *Æ. H. i. 496*.

|| þū mæden, *ārīs*. *Æ. H. i. 498*.

9. 16. See *Matt. 14. 19*.

9. 25. Hwæt frēmað ænigum mēn, ðeah-ðe hē ealne middaneard tō his anwealdum gebīge, gif hē āna losað? *Æ. H. ii. 328*.

9. 31. See *Matt. 17. 1-5*, note.

9. 58. See *Matt. 8. 20*.

9. 59, 60. Be swylecum cwæð se Hælend tō anum his gecorenan, ðā-ðā hē wolde his fæder lic bebyrian; hē cwæð: Geðafa þæt ðā dēadan bebyrion heora dēadan; far ðū, and boda Godes rice. *Æ. H. i. 492, 494*.

10. 1. Se Hælend gecēas him, tōēacan þām twelf apostolum, twā and hundseofontig leorningcnihta, and sēnde hī twām and twām ætforan him tō ælc þāra byrig and stōwe þe hē sylf tōward wæs. *Æ. H. ii. 528*; cf. *i. 26*.

10. 2-7. Drihten cwæð: þæt gerip is micel, and ðā rifteras fēawa. . . . Biddað þæs geripes hlāford þæt hē āsēnde wyrhtan tō his geripe. . . . Farað; efne, ic sēnde ēow swā-swā lamb betwux wulfum. . . . Ne bere gē mid ēow pusan, oððe codd, nē gescē. . . . Ne gecyrrre gē nænne mann be wege. . . . On swā hwilcum hūse swā gē incumað, cweðað ārest: Wunige sibb on ðisum hūse. And gif þær bið sibbe bearn, ēower sibb wunað ofer ðām hūse; gif on ðām hūse ne bið sibbe bearn, ēower sibb gewēnt eft tō ēow. . . . Wuniað on þām hūse ðe gē tō cumað, etende and drincende þæt þæt hī habbað ēow tō sylle. . . . Sōðlice se wyrhta is wurðe his mēde. *Æ. H. ii. 530, 532, 534*.

8. 54, 55. Ipse autem tenens manum eius clamavit, dicens: Puella, surge. Et reversus est spiritus eius, et surrexit continuo. Et iussit illi dari manducare.

9. 25. Quid enim proficit homo, si lucretur universum mundum, se autem ipsum perdat? . . .

9. 59, 60. Ait autem ad alterum: Sequere me. Ille autem dixit: Domine, permitte mihi primum

ire, et sepelire patrem meum. Dixitque ei Iesus: Sine ut mortui sepeliant mortuos suos; tu autem vade, et annuntia regnum Dei.

10. 1. Post haec autem designavit Dominus et alios septuaginta duos, et misit illos binos ante faciem suam in omnem civitatem et locum, quo erat ipse venturus.

10. 2-7. Et dicebat illis: Messis quidem multa, operarii autem

¹ From *Mark 5. 41*, 'tibi dico.'

10. 16. Sē ðe ēow gehȳrsumað, hē gehȳrsumað mē ; and sē ðe ēow forsihð, hē forsihð mē. *Æ. H. ii. 50.*

|| Sē ðe ēow gehȳrð, hē gehȳrð mē ; and sē ðe ēow forsihð, hē forsihð mē. *Æ. H. ii. 320.*

10. 27. *See Luke 18. 20-22.*

10. 38-42. Se Hælend becōm intō sumere ēaðelican byrig ; and ān wif, Martha gehāten, gelaðode hine tō hire gereorde. . . . Martha wæs swiðe bysig ymbe Drihtnes ðenunge ; and hire swuster Maria sæt stille æt Drihtnes fōtum, heorenigende his lāre. Martha swanc, and Maria sæt æmtig. . . . Martha spræc cūðlice tō ðām Hælende, wolde þæt hē hēte hire swuster hire fylstan æt ðære ðenunge, þe hēo micelum ymbhogode. Þā beladode Drihten Marian, and cwæð : Martha, Martha, þū eart carful and bysig ymbe fela ðing ; witodlice ān ðing is nȳd-behof. . . . Maria gecceas þone sēlestan dæl, se ðe ne bið hire nāfre ætbrōden. *Æ. H. ii. 438, 440.*

11. 1. Þā cwædon hi tō ðām Hælende : Lēof, tæce ūs hū wē magon ūs gebiddan. *Æ. H. i. 258.*

11. 2-4. *See Matt. 6. 9-13.*

11. 5. Se Hælend cwæð tō his leorningenihtum : Hwile ēower is þe hæfð sumne frēond, and gæð him tō on middere nihte, and cwyð. . . . *Æ. H. i. 246.*

pauci. Rogate ergo dominum messis ut mittat operarios in messem suam. Ite; ecce ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram, neque calceamenta, et neminem per viam salutaveritis. In quacumque domum intraveritis, primum dicite: Pax huic domui. Et si ibi fuerit filius pacis, requiescet super illum pax vestra; sin autem, ad vos revertetur. In eadem autem domo manete, edentes et bibentes quae apud illos sunt; dignus est enim operarius mercede sua. . . .

10. 16. Qui vos audit, me audit; et qui vos spernit, me spernit. . . .

10. 38-42. . . . Ipse intravit in quoddam castellum; et mulier quaedam, Martha nomine, excepit

illum in domum suam. Et huic erat soror nomine Maria, quae etiam sedens secus pedes Domini, audiebat verbum illius. Martha autem satagebat circa frequens ministerium; quae stetit, et ait: Domine, non est tibi curae quod soror mea reliquit me solam ministrare? dic ergo illi ut me adiuvet. Et respondens dixit illi Dominus: Martha, Martha, sollicita es et turbaris erga plurima; porro unum est necessarium. Maria optimam partem elegit, quae non auferetur ab ea.

11. 1. . . . Dixit unus ex discipulis eius ad eum: Domine, doce nos orare. . . .

11. 5. Et ait ad illos: Quis vestrum habebit amicum, et ibit ad illum media nocte, et dicet illi. . . .

11. 8, 9. Gif hē ƿurhwunað enucigende, þonne ārist se hīredes ealdor for ƿæs oðres onhrōpe, and him getiðað þæs ƿe hē bitt, nā for frēondrædene, ac for his unstilnysse. . . . Biddað, and ēow bið forgifen; sēcað, and gē gemētað; enuciað, and ēow bið geopenod. *Æ. H. i. 248, 250.*

|| Cnuciað, and ēow bið geopenod. *Æ. H. ii. 572.*

11. 11-12. Hwile fæder wile syllan his eilde stān, gif hit hine hlāfes bitt? oppe næddran, gif hit fises bitt? oððe þone wyrm ƿrōwend, gif hit āges bitt? Gif gē cunnon, þā ƿe yfele sind, syllan ƿā gōdnysse ēowrum bearnum, hū mīcele swiðor wile ēower heofonlica Fæder forgyfan gōdne gāst him bidden-dum? *Æ. H. i. 250, 252.*

|| Gē ƿe sind (synt) yfele. . . . *Æ. H. i. 254.*

11. 20. Gif ic on Godes fingre dēofla ādrāfe. . . . *Æ. H. ii. 204; cf. Matt. 12. 28.*

11. 27. Eadige sind þā innoðas þe hī gebæron, and ƿā brēost þe swylce gesihton. *Æ. H. i. 84.*

11. 41. Syllað ƿone oferēacan ēow to ælmesdædum, and efne, ealle ƿing ēow bēoð geclānsode. *Æ. H. ii. 328.*

12. 4, 5. Ic sēcge ēow mīnum freondum: Ne bēo gē afārede for ƿām ehterum ƿe þone lichaman ofsleað, and siððan nabbað hwæt hī mære doð. Ic ætēowige ēow hwæne gē sceolon ēow adrædan: ondrædað ēow þone ƿe mæg þone lichaman ofslean, and siððan ƿā sawle on hēllesūsle ašendan. *Æ. H. ii. 542.*

11. 8, 9. Et si ille perseveraverit coelo dabit spiritum bonum pe-
pulsans, dico vobis, etsi non dabit tentibus se?

illi surgens eo quod amicus eius 11. 20. Porro si in digito Dei eiicio
sit, propter improbitatem tamen daemonia. . . .

eius surget, et dabit illi quotquot 11. 27. . . . Beatus venter qui te
habet necessarios. . . . Petite, et portavit, et ubera quae suxisti.

dabitur vobis; quaerite, et in- 11. 41. Verumtamen quod superest
venietis; pulsate, et aperietur date eleemosynam, et ecce, omnia
vobis. munda sunt vobis.

11. 11-13. Quis autem ex vobis 12. 4, 5. Dico autem vobis amicis
patrem petit panem, numquid meis: Ne terreamini ab his qui
lapidem dabit illi? aut piscem, occidunt corpus, et post haec non
numquid pro pisce serpentem habent amplius quid faciant.
dabit illi? aut si petierit ovum, Ostendam autem vobis quem
numquid porriget illi scorpionem? timeatis: timete eum qui, post-
Si ergo vos cum sitis mali, nostis quam occiderit, habet potestatem
bona data dare filiis vestris, mittere in gehennam. . . .
quanto magis Pater vester de

12. 16-21. Sum welig mann wæs on worulde, and his wæstmas genihtsumlice þugon. Þā smēade se rīca, and cwæð: Hwæt dō ic lā, nū ic næbbe hwær ic mæge ealle mīne wæstmas gegaderian? Eft hē cwæð: Ic wille rȳman mīnne beȳtūn, and mīne beȳnu geēacnian, and ðider gegadrian ealle mīne wæstmas, and cweðan tō mīnre sāwle: Mīn sāwul, ðū hæfst fela gōd tō manegra gēara brice; gerest ðe nū, and et, and drinc, and gewistfulla. Þā cwæð God tō ðām rīcan: Ðū stunta, nū tō-niht ðū scealt ðin lif alāetan; hwæs beoð þonne þine teolunga? Swā bið se ðe him sylfum goldhordað, and nis on Gode welig. *Æ. H. ii. 104.*

12. 23-25. *See Matt. 6. 24-27.*

12. 27. *See Æ. H. ii. 464.*

12. 35. Bēon ēower lēndena ymbgyrde, and ēower lēohtfatu byrnende. *Æ. H. ii. 564.*

12. 37. . . . þæt hē deð his hālgan sittan, and hē sylf farende him ðēnað. *Æ. H. ii. 442.*

12. 47. Se ðeowa ðe wāt his hlāfordes willan, and nele hine gefrēman, sceal bēon gewitnod mid micclum wītum. *Æ. H. ii. 338.*

12. 49. Ic com tō ði þæt ic wolde sēndan fȳr on eorðan, and ic wylle þæt hit byrne. *Æ. H. i. 322.*

13. 6-9. Sum hīredes hlāford hæfde āplantod ān fīetrēow binnon his wīngearde, and cōm æfter fyrste tō ðām trēowe, sōhte wæstm ðāron, and nænne ne gemette. Hē cwæð, ðā tō þæs wīngeardes biggengan: Efne, nū ðreo gēar ic sōhte wæstm on

12. 16-21. . . . *Homini cuiusdam divitis uberes fructus ager attulit. Et cogitabat intra se dicens: Quid faciam, quia non habeo quo congregem fructus meos? Et dixit: Hoc faciam: Destruam horrea mea, et maiora faciam; et illuc congregabo omnia quae nata sunt mihi, et bona mea. Et dicam animae meae: Anima, habes multa bona posita in annos plurimos; requiesce, comede, bibe, epulare. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te; quae autem parasti, cuius erunt? Sic est qui sibi thesaurizat, et non est in Deum dives.*

12. 35. *Sint lumbi vestri praecincti, et lucernae ardentes. . . .*

12. 37. . . . *Faciet illos discumbere, et transiens ministrabit illis.*

12. 47. *Ille autem servus, qui cognovit voluntatem domini sui, et non praeparavit, et non fecit secundum voluntatem eius, vapulabit multis.*

12. 49. *Ignem veni mittere in terram, et quid volo nisi ut accendatur?*

13. 6-9. . . . *Arborem fici habebat quidam plantatam in vinea sua, et venit quaerens fructum in illa, et non invenit. Dixit autem ad cultorem vineae: Ecce anni tres sunt ex quo venio quaerens*

ðisum fctreowe, and nænne ne funde; forceorf hit; tō hwī hremð hit ðisne stede? Se biggenga him andwyrde: Hlāford, lāt hit standan gearlanges, oð-þæt ic hit bedelfe, and mid meoxe bewurpe, and hit witodlice wæstm wyrceð; gif hit ðonne beran nele, ðu cymst and forcyrfst hit. *Æ. H. ii. 406, 408.*

14. 11. *See Luke 18. 12-14.*

14. 16. Sum man gearcode micle feorme, and ðærtō manega gelaðode. *Æ. H. ii. 370.*

14. 17, 18. Ealle mīne ðing sind gegearcode. . . . Hī ealle samod hī belādiað. Se forma cwæð: Ic bohte ænne tūn, and mē is nēod tō farenne, and ðone gesēon; ic bidde ðe, belāda me. *Æ. H. ii. 372.*

14. 19. Sum oðer cwæð: Ic bohte fīf getȳmu oxena, and ic wille faran fandian ðæra. . . . Ic bidde ðe þæt ðu mē lādige.

Æ. H. ii. 372, 374.

14. 20-24. Se ðrida cwæð: Ic hæbbe nū gewīfod, and forðī tō ðære feorme cuman ne mæg. . . . Se ðeowa gecyrde hām, and sāde his hlāforde ðæra gelaðodra forsewennysse. Se hlāford ða gehāthyrte cwæð tō his ðeowan: Far ārdlice geond þās strāta and wīc, and gegadera ðearfan and alēfede, blinde and healte, and gelæd hider inn. . . . Se ðeowa cwæð: Hlāford, hit is gedōn swā ðu hāte, and hēr gȳt is rȳmet æmtig. . . . Be ðam cwæð se hlāford tō ðan ðeowan: Far nū geond wegas and hegas, and nȳd hī inn tō farenne, þæt mīn hūs bēo gefylled. . . . Ic segege eow tō sōðan þæt nān ðæra wera ðe, gelaðode, cuman noldon, ne onbirigð mīnes gereordes. *Æ. H. ii. 374, 376.*

fructum in ficulnea hac, et non invenio; succide ergo illam; ut quid etiam terram occupat? At ille respondens, dicit illi: Domine, dimitte illam et hoc anno, usque dum fodiam circa illam, et mittam stercora, et siquidem fecerit fructum; sin autem, in futurum succides eam.

14. 16. . . . Homo quidam fecit coenam magnam, et vocavit multos.

14. 17, 18. . . . Iam parata sunt omnia. Et coeperunt simul omnes excusare. Primus dixit ei: Villam

emi, et necesse habeo exire, et videre illam; rogo te, habe me excusatum.

14. 19. Et alter dixit: Iuga boum emi quinque, et eo probare illa; rogo te, habe me excusatum.

14. 20-24. Et alius dixit: Uxorem duxi, et ideo non possum venire. Et reversus servus nuntiavit hæc domino suo. Tunc iratus paterfamilias dixit servo suo: Exi cito in plateas et vicos civitatis, et pauperes, ac debiles, et caecos, et claudos introduce huc. Et ait servus: Domine, factum est ut

14. 26. Sē ðe tō mē cymð, ne mæg hē bēon mīn leorningeniht, būton hē his wif hatige. *Æ. H. i. 308.*
15. 1-7. Gerēfan and synfulle mēn genēalāhton ðām Hælende, and woldon his lāre gehȳran. Þā ceorodon ðā sunderhālgan and ðā bōceras Iudeiscre ðeode, forðanðe se Hælend underfēng ðā synfullan, and him mid gereordode. Þā sāde se Hælend ðām Iudeiscum bōcerum ðis bigspel : Hwile ēower hæfð hundtēontig scēapa. . . . Hwile ēower hæfð hundtēontig scēapa, and gif hē forlȳsð ān ðāra scēapa, ðonne forlæt hē ðā nigon and hundnigontig on wēstene, and gæð sēcende þæt ān ðe him losode? . . . Ðā-ðā hē hit gemētte, hē hit bær on his exlum tō ðære ēowde blissigende. . . . Hē gelaðode his frȳnd and his nēhgebūras. . . . Hē cwæð : Blissiað mid mē, forðanðe ic gemētte mīn forlorene scēap. . . . Ic secge ēow, māre bliss bið on heofonum be ānum synfullan mēn, gif hē his synna mid dædbōte behrēowsað, ðonne sȳ be nigon and hundnigontig rihtwīsum ðe nānre behrēowsunge ne behōfiað. *Æ. H. i. 338, 340.*
15. 8. *See* *Æ. H. i. 342.*
15. 10. . . . þæt micel blis wære on heofonum be ānum dædbetan. *Æ. H. i. 350.*
16. 9. Tiliað ēow frēonda on Godes ðearfum, þæt hī on ēowrum geǣndungum onfōn ēow intō ēcum eardungstōwum. *Æ. H. i. 337.*

imperasti, et adhuc locus est. Et ait dominus servo: Exi in vias et sepes, et compelle intrare, ut impleatur domus mea. Dico autem vobis quod nemo virorum illorum qui vocati sunt gustabit coenam meam.

14. 26. . . . Si quis venit ad me, et non odit . . . uxorem, non potest meus esse discipulus. . . .

15. 1-7. Erant autem appropinquantes ei publicani et peccatores, ut audirent illum. Et murmurabant Pharisei et scribae, dicentes: Quia hic peccatores recipit, et manducat cum illis. Et ait ad illos parabolam istam, dicens: Quis ex vobis homo qui habet centum oves, et si perdiderit unam ex illis, nonne dimittit nonagin-

ta novem in deserto, et vadit ad illam quae perierat, donec inveniat eam? Et cum invenerit eam, imponit in humeros suos gaudens; . . . convocat amicos et vicinos, dicens illis: Congratulamini mihi, quia inveni ovem meam quae perierat. Dico vobis quod ita gaudium erit in coelo super uno peccatore poenitentiam agente, quam super nonaginta novem iustis qui non indigent poenitentia.

15. 10. . . . Gaudium erit coram angelis Dei super uno peccatore poenitentiam agente.
16. 9. . . . Facite vobis amicos de mammona iniquitatis, ut, cum defeceritis, recipiant vos in aeterna tabernacula.

16. 13. *See* Matt. 6. 24-27.

16. 15. Gē rihtwisiað ēow ætforan mannum ; and God cann ēowere heortan. Æ. H. ii. 404.

16. 16. Sēo ealde æ and witegan wæron oð Iohannes tōcyme ; siððan ongann godspelbodung. Æ. H. i. 354.

16. 19, 20. Sum welig man wæs mid purpuran and godewēbbe geglenged, and dæghwamlice mærllice leofode. þā læg sum wædla æt¹ his geate, and his nama wæs Lazarus, se wæs lic-ðrōwere. Æ. H. i. 328.

|| Sum rice man wæs. . . . Sum ðearfa wæs gehāten Lazarus.

Æ. H. i. 330.

16. 21, 22, 24-28. Ðā genēalæhton ðā hundas, and his wunda geliccedon. . . . þā gelamp hit þæt se wædla gewāt, and englas ferdon his sǣwle tō ðæs hēahfæderes wununge Abrahames ; and ðæs rīcan gāst æfter forðsiðe wearð on helle besenct. . . . Hē bæd þā Abraham mid earmlicre stemne þæt Lazarus mōste his tungan drypan. . . . Se hēahfæder Abraham him cwæð tō : Ðū, mīn bearn, bēo ðē gemyndig þæt ðū underfenge welan on ðinum life, and Lazarus yrmðe. . . . Betwux ūs and ēow is gefæstnod micel ðrosm ; peah hwā wille fram ūs tō eow, hē ne mæg, ne ēac fram ēow tō ūs. . . . Ðā bearn him on mōd his gebroðra gemynd, . . . and gyrnde forð þæt Lazarus hī mōste warnigan, þæt hī ne becōmon tō his sūsle. Æ. H. i. 330, 332, 334.

16. 15. . . . Vos estis qui iustificatis vos coram hominibus ; Deus autem novit corda vestra. . . .

16. 16. Lex et prophetae usque ad Ioannem ; ex eo regnum Dei evangelizatur. . . .

16. 19, 20. Homo quidam erat dives, qui induebatur purpura et bysso, et epulabatur quotidie splendide. Et erat quidam mendicus, nomine Lazarus, qui iacebat ad ianuam eius, ulceribus plenus.

16. 21, 22, 24-28. . . . Canes veniebant, et lingebant ulcera eius. Factum est autem ut moreretur mendicus, et portaretur ab angelis in sinum Abrahæ. Mortuus est autem et dives, et sepultus est in

inferno. . . . Et ipse clamans dixit : Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam. . . . Et dixit illi Abraham : Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala ; . . . et in his omnibus inter nos et vos chaos magnum firmatum est, ut hi, qui volunt hinc transire ad vos non possint, neque inde huc transire. Et ait : Rogo ergo te, pater, ut mittas eum in domum patris mei—habeo enim quinque fratres—ut testetur illis, ne et ipsi veniant in hunc locum tormentorum.

¹ Thorpe, 'at.'

16. 31. Se hēahfæder him andwyrde : Gif hī forsēoð Moyses æ and ðæra witegena bodunga, nellað hī gelyfan, þeah hwā of deaðe ārīse. *Æ. H. i. 334.*

18. 9-11. Drihten sæde þis bigspel be sumum mannum, þe on him sylfum trūwodon þæt hī rihtwīse wæron, and oðre forsāwon, þus cweðende : Twēgen men eodon intō Godes temple hī tō gebiddenne ; ān wæs sunderhālga, and oðer wæs openlice synful. . . . Hē cwæð : God ! ic ðancige ðe þæt ic ne eom nā swilce oðre menn. *Æ. H. ii. 426, 428.*

|| Ic ne eom swilce swā ¹ oðre men. *Æ. H. ii. 428.*

18. 12-14. Ic fæste twēgen dagas on ðære wucan, and ic tēoðie ealle mīne æhta. . . . Se synfulla stōd feorran, geonæwe his misdæda, and ne dorste his ēagan ūpāhebban, ac slōh his brēost, þus cweðende : . . . God Ælmihtig, gemiltsa mē synfullum. . . . Soð ic ēow sēge : Hē eode hām gerihtwīsoð fram ðām oðrum. . . . Ælc ðæra ðe hine onhefð bið geēadmēt, and sē ðe hine sylfne geēadmēt, sē bið āhafen. *Æ. H. ii. 428, 430, 432.*

|| Ælc ðæra þe hine onhefð, hē sceal bēon geēadmēt ; and sē ðe hine geēadmēt, hē sceal bēon āhafen. *Æ. H. i. 202.*

|| Ælc ðæra ðe hine onhefð bið geēadmēt, and sē ðe hine geēadmēt bið geuferod. *Æ. H. i. 362.*

|| Ælc ðæra ðe hine onhefð bið geēadmēt, and sē ðe hine geēadmēt, hē bið āhafen. *Æ. H. i. 512.*

18. 15, 16. *See Matt. 19. 13, 14.*

18. 18. Sum welig mann cōm tō ðām Hælende, and fēoll tō his fotum ², ðus cweðende : Eala ðū gōða lārēow, hwæt sceal ic dōn þæt ic hæbbe þæt ēce lif ? *Æ. H. ii. 400.*

16. 31. Ait autem illi: Si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit credent.

18. 9-11. Dixit autem et ad quosdam qui in se confidebant tamquam iusti, et aspernabantur ceteros, parabolam istam: Duo homines ascenderunt in templum ut orarent: unus Phariseus, et alter publicanus. Phariseus . . . haec apud se orabat: Deus, gratias ago tibi quia non sum sicut ceteri

hominum. . . .

18. 12-14. Ieiuno bis in sabbato; decimas do omnium quae possideo. Et publicanus a longe stans, nolebat nec oculos ad coelum levare, sed percutiebat pectus suum, dicens: Deus, propitius esto mihi peccatori. Dico vobis: Descendit hic iustificatus in domum suam ab illo; quia omnis qui se exaltat humiliabitur: et qui se humiliat exaltabitur.

18. 18. Et interrogavit eum quidam

¹ Thorpe, 'swilceswā.'

² From Mark 10. 17, 'genu flexo ante eum.'

18. 19. Nis nān man gōd būtan Gode ānum. *Æ. H. i. 254.*
 18. 20-22. Gif ðū wyrt becuman tō ðān ecan life, heald þās beboðu¹: Ne ofslih ðū mann²; Ne unrighthēam ðū; Ne stala ðū; Ne bēo ðū lēas gewita; Ārwurða þinne fæder and ðine mōdor; and, Lufa ðinne nēxtan swā-swā ðe sylfne³. Ðā and-wyrde se rīca, and cwæð: Ealle ðās þing ic hēold symle fram mīnum geogoðhāde. Him andwyrde eft se Hælend, and cwæð: Ānes ðinges ðe is wana: far nū, and becēapa wið feo ealle ðine æhta, and dæl ðearfum, and þū hæfst ðonne þinne gold-hord on heofonan rīce; and cum, and filig mē. *Æ. H. ii. 400; cf. Exod. 20. 12 ff.*

|| Lufa ðinne nēxtan swā-swā ðe sylfne. *Æ. H. ii. 340.*

18. 31-43. . . . Ðæt se Hælend genāme onsundron his twelf leorningnihtas⁴, and cwæð tō him: Efne, wē sceolon faran tō ðære byrig Hierusalem, and þonne beoð gefyllede ealle ðā ðing þe wæron be mē āwritene þurh witegan. Ic sceal bēon belāwed ðeodum, and hī doð mē tō bysmore, and be-swingað, and syððan ofsleað; and ic arise of deaðe on þām ðriddan dæge. Þā nyston his leorningnihtas nān andgit pyssera worda. Ðā gelamp hit þæt hī genēalæhton ānre byrig þe is gehāten Hiericho, and ðā sæt þær sum blind man be ðām wege; and, þā-þā hē gehyrde þæs folces fær mid þām

princeps, dicens: Magister bone, quid faciens vitam aeternam possidebo?

18. 19. . . . Nemo bonus nisi solus Deus.

18. 20-22. . . . Non occides; Non moechaberis; Non furtum facies; Non falsum testimonium dices; Honora patrem tuum et matrem. Qui ait: Haec omnia custodivi a iuventute mea. Quo audito, Iesus ait ei: Adhuc unum tibi deest: omnia quaecumque habes vende, et da pauperibus, et habebis thesaurum in coelo; et veni, sequere me.

18. 31-43. Assumpsit autem Iesus duodecim, et ait illis: Ecce, ascendimus Ierosolymam, et consummabuntur omnia quae scripta sunt per prophetas de Filio hominis. Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur; et, postquam flagellaverint, occident eum; et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quae dicebantur. Factum est autem, cum appropinquaret Iericho, caecus quidam sedebat secus viam; . . . et cum audiret turbam

¹ From Matt. 19. 17, 'Si autem vis ad vitam ingredi, serva mandata.'

² The order from Matt. 19. 18, 'Non homicidium facies; Non adulterabis.'

³ From Matt. 19. 19, 'Diliges proximum tuum sicut teipsum.'

⁴ From Matt. 20. 17, 'duodecim discipulos secreto.'

Hælende, ðā æcsode hē hwā þær fērde. Hī cwædon him tō þæt þæt wære ðæs Hælendes fær. Þā begann hē tō hrȳmenne, and cwæð : Hælend, Dauides bearn, gemiltsa mīn. Ðā men þe beforan þām Hælende ferdon ciddon ongēan ðone blindan, þæt hē suwian sceolde. Hē clypode þā miccle swiðor : Hælend, Dauides bearn, gemiltsa mīn. Þā stōd se Hælend, and hēt lædan þone blindan tō him. Þā-ðā hē genēalæhte, þā æcsode se Hælend hine : Hwæt wylt ðū þæt ic þe dō ? Hē cwæð : Drihten, þæt ic mage gesēon. And se Hælend him cwæð tō : Lōca nū ; þīn geleafa hæfð ðe gehæled. And hē ðærrihite geseah, and fyligde þām Hælende, and hine mærsode. Þā eal þæt fole, þe þæt wundor geseh, hērede God mid micelre onbryrdnyse. *Æ. H. i. 152.*

|| Ic arise of dēaðe on þām ðriddan dæge. *Æ. H. i. 152.*

|| Hælend, Dauides bearn, gemiltsa mīn. *Æ. H. i. 156.*

|| Hwæt wilt ðū þæt ic ðe dō ? *Æ. H. i. 158.*

|| Lā lēof, dō þæt ic mæge gesēon. *Æ. H. i. 158.*

|| Lōca nū ; þīn gelēafa ðe gehælde. *Æ. H. i. 158.*

19. 2-6. Zacheus wæs sum rīce mann ; and cēpte þæs Hælendes fær, and wolde gesēon hwile hē wære, ac hē ne mihte for ðære menigu ðe him mid fērde, forðanðe hē wæs scort on wæstmē. Þa forarn hē ðām Hælende, and stāh uppon ān trēow, þæt hē hine gesēon mihte. Crist ðā beseah upp wið þæs rīcan, and cwæð : Zachee, sth ārdlice ādūn, forðanðe mē gedafenað þæt ic nū tō-dæg þe gecyrre. Zacheus ðā swyftlice of ðām trēowe alihte, and hine blissigende underfēng. *Æ. H. i. 580.*

praetereuntem, interrogabat quid hoc esset. Dixerunt autem ei quod Iesus Nazarenus transiret. Et clamavit, dicens : Iesu, fili David, miserere mei. Et qui praeibant increpabant eum ut taceret. Ipse vero multo magis clamabat : Fili David, miserere mei. Stans autem Iesus iussit illum adduci ad se. Et cum appropinquasset, interrogavit illum, dicens : Quid tibi vis faciam ? At ille dixit : Domine, ut videam. Et Iesus dixit illi : Respice ; fides tua te salvum fecit.

Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs, ut vidit, dedit laudem Deo.

19. 2-6. Et ecce vir nomine Zachaeus ; et hic princeps erat publicanorum, et ipse dives ; et quaerebat videre Iesum quis esset, et non poterat prae turba, quia statura pusillus erat. Et praecurrens ascendit in arborem sycomorum ut videret eum. . . . Suspiciens Iesus vidit illum, et dixit ad eum : Zachae, festinans descende, quia hodie in domo tua

19. 8-10. Ðā āstōð hē ætforan him, and him ānmōdlice tō cwæð : Drihten, efne, ic tōdæle healfne dæl mīnra gōða ðearfum ; and swā-hwæt-swā ic mid fācne berȳpte, þæt ic wylle be fēowerfealdum forgyldan. Drihten him tō cwæð : Nū tō-dæg is ðisum hīrede hæl gefrēmmed, forðanðe hē is Abrahames ofspring. Ic cōm tō sēcenne and tō gehælenne þæt þe on mancynne losode. *Æ. H. i. 582.*

|| . . . Zacheus, se ðe healfes his æhta þearfum dælde, and mid healfum dæle forgeald be fēowerfealdum swā-hwæt-swā hē ær on unriht be ānfealdum rēafode. . . . *Æ. H. i. 130, 132.*

19. 25. *See Matt. 25. 24-30.*

19. 41, 42. Ðā-ðā hē genēalæhte þære ceastre, and hē hī geseah, ðā wēop hē ofer hī. . . . Drihten cwæð tō ðære byrig : Gif þu wistest hwæt þe tōweard is, þonne wēope ðū mid mē¹. Witodlice on ðisum dæge þu wunast on sibbe ; ac ðā tōweardan wraca sind nū bedīglode fram ðinum ēagum. *Æ. H. i. 402, 404.*

|| On ðysum dæge þu wunast on sibbe ; ac sēo tōwearde wracu is nū bedīglod fram ðinum ēagum. *Æ. H. i. 408.*

19. 43, 44. Se tȳma cymð þæt ðīne fȳnd ðe ymbsittað mid ymbtrymminge, and ðe on ælce healfes genyrwiað, and tō eorðan þe āstreccað, and ðīne bearn samod ðe on ðe sind. . . . And hī ne forlætað on ðe stān ofer stāne. *Æ. H. i. 408, 410.*

|| Forðanþe ðū ne oncnēowe ðone tīman ðīnre genēosunge. *Æ. H. i. 404.*

19. 45, 46. Drihten adræfde of ðām temple ðā cȳpmen, þus cweð-

oportet me manere. Et festinans descendit, et excepit illum gaudens.

19. 8-10. Stans autem Zachaeus, dixit ad Dominum : Ecce dimidium bonorum meorum, Domine, do pauperibus ; et si quid aliquem defraudavi, reddo quadruplum. Ait Iesus ad eum : Quia hodie salus domui huic facta est, eo quod et ipse filius sit Abrahae. Venit enim Filius hominis quærere et saluum facere quod perierat.

videns civitatem fleuit super illam, dicens : Quia si cognovisses et tu, et quidem in hac die tua, quae ad pacem tibi ; nunc autem abscondita sunt ab oculis tuis.

19. 43, 44. Quia venient dies in te, et circumdabunt te inimici tui vallo, et circumdabunt te, et coangustabunt te undique, et ad terram prosternent te, et filios tuos qui in te sunt ; et non relinquent in te lapidem super lapidem, eo quod non cognoveris tempus visitationis tuae.

19. 41, 42. Et ut appropinquavit, 19. 45, 46. Et ingressus in templum,

¹ Note the curious exegesis.

ende : Hit is āwriten þæt mīn hūs is gebedhūs ; and gē hit habbað gedōn sceaðum tō screafe. *Æ. H. i. 406.*

|| Mīn hūs is gebedhūs ; and gē hit habbað gedōn sceaðum tō scræfe. *Æ. H. i. 410.*

19. 47. Hē . . . wæs lārende þæt folc dæghwomlice binnan ðām temple. *Æ. H. i. 406.*

|| And hē wæs tæcende dæghwomlice binnan ðām temple.

Æ. H. i. 412.

20. 25. *See Matt. 22. 21.*

20. 35, 36. Nān wer ne wifað, nē wif ne ceorlað, nē tēam ne bið getymed ; nē hī deaðes ne ābyrigað siððan ; ac bēoð englum gelice. *Æ. H. i. 238.*

21. 9. Donne gē gehyrað on middanearde gefeoht and sace, ne bēo gē āfyrhte ; þās ðing sceolon ārest cuman, ac ne bið swā-ðeah þærrihte sēo geendung. *Æ. H. ii. 538.*

|| Þās frēcednyssa sceolon ārest cuman, ac ne bið swā-ðeah þærrihte sēo geendung. . . . *Æ. H. ii. 538.*

21. 10, 11. Þeod ārist ongēan þeode, and rīce winð ongēan rīce. . . . Micele eorðstyrunga bēoð geond stōwa. . . . Coða becumað. . . . Hunger bið. . . . Ōgan of heofenum, and micele tæcna. *Æ. H. ii. 538.*

|| Ðeod ārist ongēan ðeode, and rīce ongēan rīce, and micele eorðstyrunga bēoð gehwær, and cwealm, and hunger. *Æ. H. i. 608.*

21. 12-19. Swā-ðeah ærðanþe ðās ðing gelimpað, man eht ēower, belæwende on gesamnungum, and tēonde tō cynegum, and tō ealdormannum, and tō cwearternum, for mīnum naman. . . . Þis ēow gelimpð sōðlice on gewitnysse. . . . Sættað eornostlice on ēowerum heortum, þæt gē ne þurfon āsmēagan hū gē

coepit eicere vendentes in illo et ementes, dicens illis: Scriptum est quia domus mea domus orationis est ; vos autem fecistis illam speluncam latronum.

19. 47. Et erat docens quotidie in templo. . . .

20. 35, 36. Illi vero . . . neque nubent, neque ducent uxores ; neque enim ultra mori poterunt ; aequales enim angelis sunt. . . .

21. 9. Cum autem audieritis praelia et seditiones, nolite terreri ; oportet primum haec fieri, sed nondum

statim finis.

21. 10, 11. Tunc dicebat illis: Surge gens contra gentem, et regnum adversus regnum. Et terraemotus magni erunt per loca, et pestilentiae, et fames, terroresque de coelo, et signa magna erunt.

21. 12-19. Sed ante haec omnia iniicient vobis manus suas, et persequentur tradentes in synagogas et custodias, trahentes ad reges et praesides, propter nomen meum ; continget autem vobis in testimonium. Ponite ergo in cor-

andwyrdan sceolon. Ic sōðlice sylle ēow mūð and wīsdōm, þām ne magon wīðstandan nē wīðcweðan ealle ēowere wīðerwinnan. . . . Gē beoð belēwede fram fæderum, and gebrōðrum, and fram māgum, and hī ēow tō deaðe gewācað. . . . Gē beoð andsæte eallum mannum for mīnum naman; and swā-ðeah ne losað ān hār of ēowerum hēafde. . . . On ēowerum gēðylde gē geāhniað ēow ēowere sāwla. *Æ. H. ii. 540, 542, 544.*

|| Ne sceal ēow beon forloren ān hār of ēowrum hēafde.

Æ. H. i. 236.

|| On ēowrum gēðylde gē habbað ēowere sāwla. *Æ. H. ii. 92.*

21. 25. Tācna beoð on sunnan, and on mōnan, and on steorrum; and on eorðan ðeoda ofðriccednys, for gemencgednysse sālīcra yða and swēges. *Æ. H. i. 608.*

|| Tācna gewurðað on sunnan, and on mōnan, and on steorrum; and on eorðan bið þeoda ofðryccednys. *Æ. H. i. 608.*

21. 26-33. Menn forseariað for ōgan, and andbīdunge ðāra ðinga þe becumað ofer ealne middangeard; witodlice heofonan mihta beoð āstyrode. . . . Þonne wē gesēoð mannes Bearn cumende on wolenum, mid micelre mihte and mægenðrymme. . . . Þonne ðās wundra ongynnað, āhebbað þonne ēowre hēafda, and behealdað, forðanðe ēower ālȳsednys genēalāhð. . . . Drihten cwæð: Behealdað þās fīctreowa, and ealle ððre trēowa; þonne hī spryttað, ðonne wite gē þæt hit sumorlāhð. Swā eac gē magon witan, ðonne gē ðās foresædan tācna gesēoð, þæt Godes rice genēalāhð. . . . Sōð ic ēow secge: Ne gewit ðeos mægð ðð-þæt ealle ðās ðing gewurðað. . . . Heofen and eorðe gewitað; and mīne word næfre ne gewitað. *Æ. H. i. 610, 612, 614, 616.*

dibus vestris non praemeditari quemadmodum respondeatis. Ego enim dabo vobis os et sapientiam, cui non poterunt resistere et contradicere omnes adversarii vestri. Tradimini autem a parentibus, et fratribus, et cognatis, et amicis, et morte afficient ex vobis. Et eritis odio omnibus propter nomen meum; et capillus de capite vestro non peribit. In patientia vestra possidebitis animas vestras.

21. 25. Et erunt signa in sole, et

luna, et stellis; et in terris presura gentium, prae confusione sonitus maris et fluctuum.

21. 26-33. Arescentibus hominibus prae timore, et expectatione quae supervenient universo orbi; nam virtutes coelorum movebuntur. Et tunc videbunt Filium hominis venientem in nube cum potestate magna et maiestate. His autem fieri incipientibus, respicite, et levate capita vestra, quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte

21. 34. Bæoð wære þæt ēowere heortan ne bēon gehēfgode mid oferfyllre, and druncennysse, and mid woruldearum, and se færlīca dēað becume ofer eow. *Æ. H. ii. 22.*
22. 3-5. Hwæt, ðā se dēofol intō Iudan bestōp, ān ðāra twēlfa Drihtnes ðegena. And hē sōna ēode tō ðāra Iudeisera rāde, and openlice befrān hwæt hī him fēos geuðon, gif hē ðone Hælend him belāwan mihte¹. Hī ðā þæs fægnodon, and þæt feoh gesetton on ðrittig scillingum¹. *Æ. H. ii. 242; cf. i. 26.*
22. 19. *See Matt. 26. 26-28, note.*
22. 38. Þær wæron twā swurd siðlice gebrōhte tō ðam wiðerstealle, gif hit swā Crīst wolde. *Æ. H. ii. 248.*
22. 50. *See Matt. 26. 51-54, note 2.*
22. 51. *See Æ. H. ii. 246.*
22. 61. *See Matt. 26. 69-75, note 2.*
22. 63-65. *See Matt. 26. 67, 68, and note.*
23. 3. *See Matt. 27. 11.*
23. 7-9. Þā gemunde se ealdormann þæt Herodes wæs on ðære scīre ðā, and āsende Crīst him tō. Herodes sōðlice wæs swiðe geblissod mid ðære gesihðe, for his swiðlicum tæcnum, and wolde gesēon sum wundor fram him; ac Crīst him nolde nān ðing tō gecweðan. *Æ. H. ii. 250.*
23. 11-16. Ðā forseah Herodes hine swiðe mid his hirede, and be his hwitum rēafum hūxlice spræc, and āsende hine sōna tō ðam

ficulneam, et omnes arbores; cum producunt iam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis haec fieri, scitote quoniam prope est regnum Dei. Amen dico vobis quia non praeteribit generatio haec donec omnia fiant. Coelum et terra transibunt; verba autem mea non transibunt.

21. 34. Attendite autem vobis, ne forte graventur corda vestra in crapula et ebrietate, et curis huius vitae, et superveniat in vos repentina dies illa.
22. 3-5. Intravit autem Satanas in Iudam, . . . unum de duodecim.

Et abiit, et locutus est cum principibus sacerdotum et magistratibus. . . . Et gavisus sunt. . . .

22. 38. At illi dixerunt: Domine, ecce duo gladii hic. At ille dixit eis: Satis est.
23. 7-9. Et ut cognovit quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Ierosolymis erat illis diebus. Herodes autem, viso Iesu, gavisus est valde; . . . audierat multa de eo, et sperabat signum aliquod videre ab eo fieri. . . . Ipse nihil illi responderebat.
23. 11-16. Sprevit autem illum Herodes cum exercitu suo, et illisit

¹ From Matt. 26. 15, 'Et ait illis: Quid vultis mihi dare, et ego vobis eum tradam? At illi constituerunt ei triginta argenteos.'

foresædan Pilate; and hī wurdon ðā gefrýnd for ðære dæde, swā-swā hī nāron nāfre ær on life. Þā clypode Pilatus eft tō ðām folce, cwæð be ðām Hælende þæt hē unscyldig wære, forðanðe Herodes nē hē eac ne mihte nænne gylt on him tō deaðe afindan: cwæð þæt hē wolde hine beswingan, and tō life alætan. *Æ. H. ii. 252; cf. i. 478.*

23. 32. Ðær wæron gelædde mid ðām lifigendan Drihtne twægen scyldige sceaðan, for heora synnum tō hōnne. *Æ. H. ii. 254.*

23. 34. Mīn heofenlica Fæder, ic ðe nū bidde, forgif ðās dæde þisum gedwolmannum, forðanðe hī nyton hwæt hī nū dōð.

Æ. H. ii. 256; cf. ii. 258.

|| Mīn Drihten, miltsa him; nyton hī hwæt hī dōð. *Æ. H. ii. 34.*

23. 39-43. Ān ðæra sceaðena eac swilce clypode: Gif ðū Hælend Crīst sý, gehæl ðe and ūs. Þā andwyrde se oðer, hine ðreagende: Hwæt ðū lā, earming, ne ondrætst ðū ðe God? Wit synd gewitnode for wælhreawum dædum, and þes hālga Hælend hangað hēr unscyldig. Eft ðā se ylca clypode tō Criste: Gemun ðū mīn, Drihten, þonne ðū mihtig becymst tō ðinum āgenum rice, roderes Wealdend¹! Se Hælend him cwæð tō mid soðum behāte: Nū tō-dæg ðū bist on neorxena wange mid mē. *Æ. H. ii. 256.*

|| Drihten, geðenc mīn þonne ðū tō þinum rice becymst. Crīst him andwyrde: Soð ic þe sēcge: Nū tō-dæg þū bist mid mē on neorxnawanges myrhðe. *Æ. H. i. 576.*

|| Drihten, bēo mīn gemyndig þonne ðū cymst tō ðinum rice. Drihten him andwyrde: Soð ic ðe sēcge: Nū tō-dæg þū bist mid mē on neorxena wange. *Æ. H. ii. 78.*

indutum veste alba, et remisit ad Pilatum. Et facti sunt amici Herodes et Pilatus in ipsa die; nam antea inimici erant ad invicem. Pilatus autem, convocatis principibus sacerdotum, et magistratibus, et plebe, dixit ad illos: . . . Nullam causam inveni in homine isto ex his in quibus eum accusatis. Sed neque Herodes; nam remisi vos ad illum, et ecce nihil dignum morte actum est ei.

Emendatum ergo illum dimittam.

23. 32. Ducebantur autem et alii duo nequam cum eo, ut interficerentur.

23. 34. Pater, dimitte illis; non enim sciunt quid faciunt. . . .

23. 39-43. Unus autem de his qui pendebant latronibus blasphemabat eum, dicens: Si tu es Christus, salvum fac temetipsum et nos. Respondens autem alter, increpabat eum, dicens: Neque

¹ A poetical epithet; indeed the speech might be printed as two lines of alliterative verse.

23. 44. *See* Matt. 27. 45.

23. 46. *See* Matt. 27. 50-53, note 2.

23. 48. And sēo oðer mēnigū ðe ðær mid stōdon bēoton heora brēost, būgende tō Gode. *Æ. H. ii. 258.*

23. 56. *See* *Æ. H. i. 220.*

24. 1. *See* *Æ. H. i. 220.*

24. 13, 14. Eodon twēgen Drihtnes leorningnihtas tō ānre byrig, sēo wæs fīf mīla fram Hierusalem, Emmaus gehāten; þā eodon hī, sprecende ymbe þæs Hælendes prōwunge him betwȳnan. *Æ. H. ii. 284.*

24. 25 ff. *See* *Æ. H. ii. 284, 286.*

24. 36-39. Þā æt nēxtan cōm se Hælend tō his leorningnihtum, þær hī gegaderode wæron, and cwæð him tō : Sȳ sibb betwux eow; ic hit eom, ne bēo gē nā āfyrhte. Þā wurdon hī āfārede, and wendon þæt hit sum gāst wære. Ðā cwæð hē him tō : Hwī sind gē āfārede, and mislice ðencað be mē? Scēawiað mīne handa and mīne fēt, þe wæron mid næglum þurhdrifene. Grāpiað and scēawiað; gif ic gāst wære, ðonne næfde ic flāsc and bān. *Æ. H. i. 220.*

24. 42, 43. . . . þæt Crīst æte æfter his æriste gebrædne fisc and hunies bēobread. *Æ. H. ii. 292; cf. i. 296.*

24. 50, 51. And hē lādde hī čā ut of čære byrig up tō ānre dūne

tu times Deum, quod in eadem damnatione es? Et nos quidem iuste, nam digna factis recipimus; hic vero nihil mali gessit. Et dicebat ad Iesum: Domine,emento mei cum veneris in regnum tuum. Et dixit illi Iesus: Amen dico tibi: Hodie mecum eris in paradiso.

23. 48. Et omnis turba eorum qui simul aderant ad spectaculum istud, et videbant quae fiebant, percutientes pectora sua revertebantur.

24. 13, 14. Et ecce, duo ex illis ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Ierusalem, nomine Emmaus; et ipsi loquebantur ad invicem de his omnibus quae acciderant.

24. 36-39. Dum autem haec loquuntur, stetit Iesus in medio eorum, et dicit eis: Pax vobis: ego sum; nolite timere. Conturbati vero et conterriti, existimabant se spiritum videre. Et dixit eis: Quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus meas et pedes, quia ego ipse sum; palpate, et videte; quia spiritus carnem et ossa non habet, sicut me videtis habere.

24. 42, 43. At illi obtulerunt ei partem piscis assi, et favum mellis. Et cum manducasset coram eis. . . .

24. 50, 51. Eduxit autem eos foras in Bethaniam, et, elevatis manibus suis, benedixit eis. Et factum est,

ðe is geeweden Mons Oliueti¹, and hī geblētsode upāhafenum handum. þā mid þære blētsunge fērde hē tō heofonum.

Æ. H. i. 294, 296; cf. Acts 1. 9-15.

24. 52. See Acts 1. 9-15, note.

JOHN.

1. 1-3. On frymðe wæs Word, and þæt Word wæs mid Gode, and þæt Word wæs God. Þis wæs on frymðe mid Gode. Ealle ðing sind þurh hine geworhte; and nis nān þing būton him ge-sceapen. Æ. H. i. 70; cf. i. 280.

|| On frymðe wæs Word, and þæt Word wæs mid Gode, and þæt Word wæs God. Æ. H. i. 40, 358.

1. 9. See Æ. H. i. 294.

1. 14. Þæt ylce Word wæs geworden flæsc, and wunode on ūs, þæt wē hine gesēon mihton. Æ. H. i. 40.

1. 18. Hē wæs æfre on ðæs Fæder bōsme. Æ. H. i. 280, 282.

1. 23. See Isa. 40. 3, 4.

1. 29, 30. Ðā-ðā Iohannes hine geseah cumende tō him, þā cwæð hē be him: Hēr gæð Godes Lamb, se ðe ætbrȳt and ađylegað middaneardes synna. Be ðysum ic sæde ēow ær: Sē ðe æfter mē cymð, hē is beforan me; forðanðe hē wæs ær ic gewurde.

Æ. H. ii. 38.

|| Lōca nū! Efne, hēr gæð Godes Lamb, se ðe ætbrēt middan-geardes synna. Æ. H. i. 358.

|| Þū Godes Lamb, ðe ætbrētst middaneardes synna. Æ. H. ii. 264.

|| . . . þæt hē wære Godes Lamb, se ðe ætbrūde middaneardes synna. Æ. H. ii. 40.

1. 32. See Æ. H. i. 104.

2. 1, 2. Gifta wæron gewordene on ānum tūne ðe is geēged

dum benediceret illis, recessit ab eis, et ferebatur in coelum.

et habitavit in nobis. . . .

1. 18. . . . Qui est in sinu Patris. . . .

1. 29, 30. Altera die vidit Ioannes Iesum venientem ad se, et ait: Ecce Agnus Dei, ecce qui tollit peccatum mundi. Hic est de quo dixi: Post me venit vir qui ante me factus est; quia prior me erat.

2. 1, 2. Et die tertia nuptiae factae sunt in Cana Galilaeae; et erat

¹ From Acts 1. 12, 'a monte, qui vocatur Oliveti.'

JOHN.

1. 1-3. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil quod factum est.

1. 14. . . . Verbum caro factum est,

Chana, on čām Galileiscan earde; and čær wæs Maria, þæs Hælendes mōder. Se Hælend wæs eac gelačod tō þām giftum. *Æ. H. ii. 54; cf. i. 58.*

2. 3. Wīn āteorode æt čām giftum. *Æ. H. ii. 54.*

|| þā gelamp hit þæt æt čām giftum wīn wearð āteorod.
Æ. H. i. 58.

2. 4. Drihten cwæð tō his mēder: Fāmne, hwæt is mē and čē tō čān? *Æ. H. ii. 54.*

2. 6. Æt þām giftum wāron gesette six stānene wāterfatu, æfter čæra Iudeiscra clānsunge, healdende ænliþige twyfealde gemetu, oððe prýfealde. *Æ. H. ii. 56; cf. i. 58.*

2. 7 ff. *See Æ. H. i. 58, 168.*

2. 10, 11. Se drihtealdor cwæð tō čām brýdguman: Ælc man sylð on forandæge his gōde wīn, and þæt waccre þonne čā gebeoras drunceniað; þū soðlice hēolde þæt gōde wīn oð čiss. . . . Þis tācn worhte se Hælend on angynne his wundra, on čām Galileiscan Chana, and geswutelode his wuldor; and his leorningnihtas on hine gelyfdon. *Æ. H. ii. 70, 72; cf. i. 26.*

2. 14. Ðær sāton myneteras, and čær wāron gecýpe hryčeru, and scēp, and culfran. *Æ. H. i. 406.*

|| Ðær wāron gecýpe oxan, and scēp, and culfran, and þær sāton myneteras. *Æ. H. i. 412.*

2. 15. Hē worhte āne swipe of rāpum, and hī ealle mid gebēate utāscynde. *Æ. H. i. 406.*

|| Mid swype čā cýpan utādræfde. *Æ. H. i. 410.*

3. 3. Būton gehwā bēo tuwa ācenned, ne mæg hē nā faran intō heofonan rice. *Æ. H. ii. 10.*

mater Iesu ibi. Vocatus est autem et Iesus . . . ad nuptias.

2. 3. Et deficiente vino. . . .

2. 4. Et dicit ei Iesus: Quid mihi et tibi est, mulier? . . .

2. 6. Erant autem ibi lapideae hy-driae sex positae secundum puri-ficationem Iudaeorum, capientes singulae metretas binas vel ter-nas.

2. 10, 11. Et dicit ei: Omnis homo primum bonum vinum ponit; et, cum inebriati fuerint, tunc id quod deterius est; tu autem ser-

vasti bonum vinum usque adhuc. Hoc fecit initium signorum Iesus in Cana Galilaeae, et manifestavit gloriam suam; et crediderunt in eum discipuli eius.

2. 14. Et invenit in templo vendentes boves, et oves, et columbas, et numularios sedentes.

2. 15. Et cum fecisset quasi flagel-lum de funiculis, omnes eiecit de templo. . . .

3. 3. . . . Nisi quis renatus fuerit denuo, non potest videre regnum Dei.

3. 5. Būton gehwā bēo geedcenned of wætere and of ðān Hālgan Gāste, ne mæg hē faran intō Godes rīce. *Æ. H. ii. 12.*
 || Būton gehwā bēo geedcenned of wætere and of þām Hālgum Gāste, ne mæg hē faran intō heofenan rīce. *Æ. H. i. 94.*
3. 12. Nān man ne āstihð tō heofonum būton sē ðe of heofenum āstāh, mannes Bearn se ðe is on heofenum. *Æ. H. ii. 386.*
 || Mannes Bearn þe of heofenum āstāh, and on heofenum is. *Æ. H. ii. 386.*
3. 14, 15. Swā-swā Moyses āhōf ðā næddran on ðām wēstene, swā gedafenað þæt ic bēo āhafen, þæt ælc ðāra þe on mē gelyfð ne losige, ac þæt hē hæbbe þæt ēce lif. *Æ. H. ii. 238.*
3. 16. Swā swiþe lufode God þysne middangeard, þæt hē his āncennedan Sunu sealde for ūs. *Æ. H. i. 528.*
3. 29. Sē ðe brýde hæfð, hē is brýdguma. *Æ. H. ii. 10.*
3. 30. Crīste gedafenað þæt hē weaxe, and mē þæt ic wanigende bēo. *Æ. H. i. 356.*
4. 21. Gelyf mē. *Æ. H. i. 482.*
4. 34. Mīn mēte is þæt ic wyrce mīnes Fæder willan, þæt is rihtwīsnys. *Æ. H. i. 552.*
4. 46, 47, 50-53. Sum undercýning cōm tō Crīste, and hine bæd þæt hē hām mid him sðode, and his sunu gehælde; forðan þe hē læig æt forðsðe. Þā cwæð se Hælend tō ðām undercýninge: Gewend þe hām, þīn sunu leofað. Hē gelyfde þæs Hælendes spræce, and hām sðode. Ðā cōmon his ðegnas him tōgēanes, and cýddon þæt his sunu gesund wære. Hē ðā befrān on hwilcere tide hē gewyrpte. Hī sædon: Gyrstandæg ofer midne dæg hine forlet se fefor. Þā oncenōw se fæder þæt hit wæs sēo tid on ðære ðe se Hælend him tō cwæð: Far ðe hām, þīn sunu leofað. Se cýning gelyfde ðā on God, and eal his hīred. *Æ. H. i. 128.*
3. 5. . . . Nisi quis renatus fuerit ex aqua et Spiritu sancto, non potest introire in regnum Dei.
3. 13. Et nemo ascendit in coelum nisi qui descendit de coelo, Filius hominis qui est in coelo.
3. 14, 15. Et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium hominis, ut omnis qui credit in ipsum non pereat, sed habeat vitam aeternam.
3. 16. Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret. . . .
3. 29. Qui habet sponsam, sponsus est. . . .
3. 30. Illum oportet crescere, me autem minui.
4. 21. . . . Crede mihi. . . .
4. 34. . . . Meus cibus est ut faciam voluntatem eius qui misit me. . . .
4. 46, 47, 50-53. . . . Et erat quidam

5. 14. Efne, nū ðū eart gehæled ; ne synga ðū heononforð, þý-læs-ðe ðe sum ðing wyrse gelimpe. *Æ. H. i. 350.*
5. 17. Mīn Fæder wyrceð dæghwomlice oð þis, and ic wyrce. *Æ. H. ii. 206.*
5. 28, 29. Se tīma cymð þæt ealle ðā þe on byrgehum bēoð, gehýrað Godes Suna stemne, and hī forð gāð : þā ðe gōd worhton tō līfes æriste ; þā sōðlice þe yfel worhton tō geniðe-runge æriste. *Æ. H. ii. 568.*
6. 1-14. Se Hælend ferde ofer ðā Galileiscan sǣ, þe is gehāten Tyberiadis ; and him filigde micel mēnigu, forðonþe hī be-hēoldon ðā tǣcna þe hē worhte ofer ðā untruman mēn. Þā āstāh se Hælend ūp on āne dūne, and þær sǣt mid his leorning-cnihtum. And wæs ðā swiðe gehēnde sēo hālige Ēaster-tīd. Þā beseah se Hælend ūp, and geseah þæt ðær wæs mycel mēnnisc tōweard, and cwæð tō anum his leorningcnihta, se wæs gehāten Philippus : Mid hwām mage wē bīegan hlāf ðisum folce ? Þis hē cwæð tō fandunge þæs leorningcnihtes ; hē sylf wiste hwæt hē dōn wolde. Ðā andwyrde Philippus : þeah hēr wæron gebohte twā hund pēningwurð hlāfes, ne mihte

regulus. . . . Abiit ad eum, et roga-bat eum ut descenderet et sanaret filium eius ; incipiebat enim mori. . . . Dicit ei Iesus : Vade, filius tuus vivit. Credidit homo sermoni quem dixit ei Iesus, et ibat. Iam autem eo descendente, servi oc-currerunt ei, et nuntiaverunt di-centes quia filius eius viveret. Interrogabat ergo horam ab eis in qua melius habuerit. Et dix-erunt ei : Quia heri hora septima reliquit eum febris. Cognovit ergo pater quia illa hora erat in qua dixit ei Iesus : Filius tuus vivit. Et credidit ipse, et domus eius tota.

5. 14. . . . Ecce, sanus factus es ; iam noli peccare, ne deterius tibi aliquid contingat.
5. 17. . . . Pater meus usque modo operatur, et ego operor.
5. 28, 29. . . . Venit hora in qua omnes qui in monumentis sunt

audient vocem Filii Dei, et pro-cedent : qui bona fecerunt in resurrectionem vitae ; qui vero mala egerunt in resurrectionem iudicii.

6. 1-14. . . . Abiit Iesus trans mare Galilaeae, quod est Tiberiadis ; et sequebatur eum multitudo magna, quia videbant signa quae faciebat super his qui infirma-bantur. Subiit ergo in montem Iesus, et ibi sedebat cum disci-pulis suis. Erat autem proximum pascha, dies festus Iudaeorum. Cum sublevasset ergo oculos Iesus, et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum : Unde ememus panes, ut mandu-cent hi ? Hoc autem dicebat tentans eum ; ipse enim sciebat quid esset factururus. Respondit ei Philippus : Ducentorum de-nariorum panes non sufficiunt eis, ut unusquisque modicum quid

furðon hyra ælc āne bitan of ðām gelæccan. Þā cwæð ān his leorningenihta, se hātte Andreas, Petres brōðor: Hēr byrð ān enapa fif bērene hlāfas and twēgen fixas; ac tō hwān mæg þæt tō swā micclum werode? Þā cwæð se Hælend: Dōð þæt þæt fole sitte. And þær wæs micel gærs on ðære stōwe, myrige on tō sittenne. And hī ðā ealle sæton, swā-swā mihte bēon fif ðusend wera. Ðā genam se Hælend þā fif hlāfas; and blētsode, and tōbræc, and tōdælde betwux ðām sittendum; swā gelice ēac þā fixas tōdælde; and hī ealle genōh hæfdon. Þā-ðā hī ealle fulle wæron, ðā cwæð se Hælend tō his leorningenihtum: Gaderiað þā lāfe, and hī ne losion. And hī ðā gegaderodon ðā bricas, and gefyldon twelf wilian mid ðære lāfe. Þæt fole ðā, ðe ðis tacen geseah, cwæð þæt Crist wære sōð witega, se ðe wæs tōweard tō ðisum middangearde. *Æ. H. i. 180, 182; cf. ii. 396.*

|| Dōð þæt þæt fole sitte. *Æ. H. i. 184.*

|| Se Hælend hēt þā gegadrian þā lāfe, þæt hī losian ne sceoldon; and hī ðā gefyldon twelf wilion mid þām brieum.

Æ. H. i. 190.

|| Hī ðā gegaderodon twelf wilian fulle mid þām brieum.

Æ. H. i. 190.

|| Þæt fole ðā, þe þæt wundor geseah, cwædon be Criste þæt hē wære sōð witega ðe tōweard wæs. *Æ. H. i. 190.*

|| Þæt fole cwæð ðā be Criste, þæt hē wære sōð witega.

Æ. H. i. 190.

6. 15, 16, 19. Þæt fole rædde be him þæt hī woldon hine gelæccan, and ahebban tō cyninge. . . . Þā-þā Crist ongeat ðæs

accipiat. Dicit ei unus ex discipulis eius, Andreas frater Simonis Petri: Est puer unus hic qui habet quinque panes hordeaceos et duos pisces; sed haec quid sunt inter tantos? Dixit ergo Iesus: Facite homines discumbere. Erat autem foenum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia. Accepit ergo Iesus panes; et cum gratias egisset, distribuit discumbentibus; similiter et ex piscibus quantum volebant. Ut autem impleti sunt, dixit discipulis suis:

Colligite quae superaverunt fragmenta, ne pereant. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis, quae superfuerunt his qui manducaverant. Illi ergo homines, cum vidissent quod Iesus fecerat signum, dicebant: Quia hic est vere propheta, qui venturus est in mundum.

6. 15, 16, 19. Iesus ergo cum cognovisset quia venturi essent, ut raperent eum et facerent eum regem, fugit iterum in montem

folces willan, ðā flēah hē anstandende tō ānre dūne, and his gefēran gewēndon tō sǣ. . . . Ðā on niht ēode se Hǣlend up-on ðām wætere mid drūm fōtum, oð-þæt hē cōm tō his leorn-ingenihtum, ðær-ðær hī wǣron on rēwute. *Æ. H. i. 162; cf. i. 26, 108. See also Matt. 14. 22 ff.*

6. 29. Þæt is Godes weorc, þæt gē on ðone gelyfan þe hē āsēnde. *Æ. H. ii. 412.*

6. 49. Fela manna æton of ðām heofonlican mēte on ðām wēstene, and druncon þone gāstlican drēnc¹, and wurdon swā-ðeah dēade. *Æ. H. ii. 274.*

6. 50. Sē ðe of ðām hlāfe geett, ne swylt hē on ēcnysse. *Æ. H. i. 34.*

6. 51. Ic eom se līflica hlāf þe of heofenum āstāh; and swā-hwā-swā of ðām hlāfe geett, hē leofað on ēcnysse; and se hlāf ðe ic sylle for middaneardes life is mīn lichama. *Æ. H. ii. 202.*

|| Ic eom se līflica hlāf, þe of heofenum āstāh. *Æ. H. i. 34; cf. ii. 292.*

6. 53, 54, 58 (Vulg. 54, 55, 59). Sōð, sōð, ic ēow sēcge: Næbbe gē lif on ēow, būton gē eton mīn flāesc and drincen mīn blōd. Sē ðe et mīn flāesc, and mīn blōd drincð, hē wunað on mē, and ic on him, and hē hæfð þæt ēce lif, and ic hine ārære on ðām ēndenēxtan dæge. Ic eom se līflica hlāf ðe of heofonum āstāh. Nā swā-swā ēowere forðfæderas æton þone heofenlican mēte on wēstene, and siððan swulton; sē ðe et ðisne hlāf, hē leofað on ēcnysse. *Æ. H. ii. 266.*

|| Sē ðe et mīn flāesc, and drincð mīn blōd, hē hæfð ēce lif. *Æ. H. ii. 274.*

ipse solus. Ut autem sero factum est, descenderunt discipuli eius ad mare. . . . Cum remigassent ergo, . . . vident Iesum ambulans supra mare, et proximum navi fieri. . . .

6. 29. . . . Hoc est opus Dei, ut credatis in eum quem misit ille.

6. 49. Patres vestri manducaverunt manna in deserto, et mortui sunt.

6. 50. . . . Si quis ex ipso manducaverit, non moriatur.

6. 51. Ego sum panis vivus qui de coelo descendi. Si quis mandu-

caverit ex hoc pane, vivet in aeternum; et panis quem ego dabo caro mea est pro mundi vita.

6. 54, 55, 59. Dixit ergo eis Iesus: Amen, amen, dico vobis: Nisi manducaveritis carnem Filii hominis, et biberitis eius sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, et bibit meum sanguinem, habet vitam aeternam; et ego resuscitabo eum in novissimo die. . . . Hic est panis qui de coelo descendit. Non

¹ From 1 Cor. 10. 4, 'et omnes eundem potum spiritalem biberunt.'

6. 69. *See* Æ. H. i. 190.

7. 38. Swā-hwām-swā ðyrste, cume tō mē and drince, and of his innoðe flēowð liflic wæter. Æ. H. ii. 274.

8. 12. Ic eom lēoht ealles middangeardes; sē ðe mē fyligð, ne cymð hē nā on pýstrum, ac hē hæfð lifes lēoht. Æ. H. i. 144.

|| Ic eom middangeardes lēoht; sē ðe me fyligð, ne gæð hē on pēostrum, ac hē hæfð lifes lēoht. Æ. H. i. 530.

8. 34. Sōð, sōð, ic ēow secge: Ælc ðāra ðe synne wyrcð, hē bið þonne ðære synne ðēow. Æ. H. ii. 228.

8. 44. Gē sind deofles bearn, and gē willað ēoweres fæder willan wyrcan; hē wæs manslaga fram frymðe, and hē ne wunode on sōðfæstnysse, forðanðe nān sōðfæstnys nis on him. Æ. H. ii. 226.

8. 46. Hwile ēower ðrēað mē be synne? Gif ic sōð secge, hwī nelle gē mē gelyfan? Æ. H. ii. 226.

|| Hwile ēower ðrēað mē for synne? . . . Gif ic sōð secge, hwī nelle gē mē gelyfan? Æ. H. ii. 226.

8. 47. Sē ðe fram Gode is, hē gehyrd Godes word; forði gē nellað gehýran, forðanðe gē ne sind fram Gode. Æ. H. ii. 226, 228.

|| Sē ðe is fram Gode, hē gehyrd Godes word. . . . Forði gē nellað gehýran, forðanðe gē ne sind fram Gode. Æ. H. ii. 228.

8. 48. Þā Iudeiscan cwædon be Crīste þæt hē wære Samaritanisc, and hæfde deofol on him. Æ. H. ii. 228.

8. 49. Ic ārwurðige mīnne Fæder, and gē unārwurðiað mē. Æ. H. i. 442; ii. 230.

8. 50. Ne sēce ic mīn wuldor; sē is ðe sēcð and tōscæt. Æ. H. ii. 230.

|| Ic ne sēce mīn wuldor; is swā-ðeah se ðe sēcð and tōscæt. Æ. H. ii. 232.

sicut manducaverunt patres vestri manna, et mortui sunt; qui manducat hunc panem vivet in aeternum.

7. 38. Qui credit in me, . . . flumina de ventre eius fluent aquae vivae.

8. 12. . . . Ego sum lux mundi; qui sequitur me non ambulat in tenebris, sed habebit lumen vitae.

8. 34. . . . Amen, amen, dico vobis quia omnis qui facit peccatum servus est peccati.

8. 44. Vos ex patre diabolo estis, et desideria patris vestri vultis facere. Ille homicida erat ab

initio, et in veritate non stetit, quia non est veritas in eo. . . .

8. 46. Quis ex vobis arguet me de peccato? Si veritatem dico vobis, quare non creditis mihi?

8. 47. Qui ex Deo est verba Dei audit. Propterea vos non auditis, quia ex Deo non estis.

8. 48. Responderunt ergo Iudaei, et dixerunt ei: Nonne bene dicimus nos quia Samaritanus es tu, et daemonium habes?

8. 49. . . . Honorifico Patrem meum, et vos inhonorastis me.

8. 50. Ego autem non quaero glo-

8. 51-55. Sōð, sōð, ic ēow secge : Swā-hwā-swā mīn word hylt, ne gesihð hē deað on ēcnysse. . . . Þā Iudeiscan cwædon : Nū wē oncnāwað þæt ðū eart wōd. Abraham forðferde, and witegan ; and ðū segst : Swā-hwā-swā mīn word hylt, ne onbyrigð hē deaðes on ēcnysse. . . . Hwilene wyrest ðū ðe sylfne ? . . . Drihten andwyrde : Gif ic mē sylfne wuldrige, þonne bið mīn wuldor nāht. Mīn Fæder is ðe mē wuldrað, be ðām gē secgað þæt hē ēower God sȳ ; and gē hine ne oncnēowon. . . . Ic hine cann, and gif ic secge þæt ic hine ne cunne, þonne bēo ic lēas, ēow gelic. *Æ. H. ii. 232, 234.*

|| Gē secgað þæt hē ēower God sȳ ; and gē hine ne oncnēowon. *Æ. H. ii. 234.*

8. 56. Abraham, ēower fæder, blissode þæt hē mīnne dæg gesāwe, and hē geseah, and þæs fægnode. *Æ. H. ii. 234.*

8. 57, 58. Hwæt, ðā Iudeiscan yrsigende cwædon tō Crīste : Hwæt lā, gīt ðū ne eart fiftig gēara, and gesāwe ðū Abraham ? Drihten him andwyrde : Sōð, sōð, ic ēow secge : Ærðanðe Abraham gewurde, ic eom. *Æ. H. ii. 236.*

|| Ærðanþe Abraham gewurde, ic eom. *Æ. H. ii. 236.*

8. 59. Hī ðā nāmon stānas, þæt hī hine torfodon. . . . Se Hælend sōðlice hine behyðde, and eode of ðām temple. *Æ. H. ii. 236.*

9. 2, 3. His leorningenihtas hine āxodon, for hwæs synnum se mann wurde swā blind æcenned. Þā cwæð se Hælend þæt hē nāre for his āgenum synnum, ne for his māga, blind geboren,

riam meam ; est qui quaerat et iudicet.

8. 51-55. Amen, amen, dico vobis : Si quis sermonem meum servaverit, mortem non videbit in aeternum. Dixerunt ergo Iudaei : Nunc cognovimus quia daemonium habes. Abraham mortuus est, et prophetae ; et tu dicis : Si quis sermonem meum servaverit, non gustabit mortem in aeternum. . . . Quem te ipsum facis ? Respondit Iesus : Si ego glorifico meipsum, gloria mea nihil est ; est Pater meus qui glorificat me, quem vos dicitis quia Deus vester est ; et non cognovistis eum. Ego autem novi

eum ; et si dixero quia non scio eum, ero similis vobis, mendax. . . .

8. 56. Abraham pater vester exultavit ut videret diem meum ; vidit, et gavisus est.

8. 57, 58. Dixerunt ergo Iudaei ad eum : Quinquaginta annos nondum habes, et Abraham vidisti ? Dixit eis Iesus : Amen, amen, dico vobis : Antequam Abraham fieret, ego sum.

8. 59. Tulerunt ergo lapides, ut iacerent in eum. Iesus autem abscondit se, et exivit de templo.

9. 2, 3. Et interrogaverunt eum discipuli eius : Rabbi, quis peccavit, hic, aut parentes eius, ut caecus nasceretur ? Respondit Iesus :

ac forðī þæt Godes wundor þurh hine geswutelod wære.

Æ. H. i. 474.

9. 6, 7. See Æ. H. i. 474.

10. 11, 12. Ic eom gōd hyrde; se gōda hyrde sylð his āgen lif for his scēapum. Se hȳra, se ðe nis riht hyrde, hē gesihð þone wulf cuman, and hē forlæt ðā scēp, and flȳhð; and se wulf sum gelæcð, and ðā oðre tōstencð. Æ. H. i. 238.

|| Se gōda hyrde sylð his āgen lif for his scēapum. Æ. H. i. 238.

|| Se hȳra flȳhð, þonne hē ðone wulf gesihð. Æ. H. i. 240.

10. 13. He flȳhð, forðanðe hē is hȳra, and nā hyrde. Æ. H. i. 240.

10. 14-16. Ic eom gōd hyrde, and ic oncnāwe mīne scēp, and hi oncnāwað mē. . . . Swā-swā mīn Fæder oncnāwð mē, and ic oncnāwe hine; and ic sylle min āgen lif for mīnum scēapum. . . . Ic hæbbe oðre scēp, þe ne sind nā of ðisre ēowde; and ðā ic sceal lādan, and hī gehyrað mīne stemne; and sceal beon ān ēowd, and ān hyrde. Æ. H. i. 242, 244.

|| Ic hæbbe oðre scēp, þā ðe ne sind of ðyssere ēowde; and ðā ic sceal lādan, and hī gehyrað mīne stemne. Æ. H. ii. 114.

10. 18. Mihte ic hæbbe mīne sǣwle tō sylle, and ic ēaðelice mæg hī eft geniman. Æ. H. ii. 244.

10. 34. Ic cwæð: Gē sind godas. Æ. H. i. 324; cf. i. 366.

|| Sōðlice mēn syndon godas gecigede. Æ. H. i. 40.

11. 5. See Æ. H. ii. 438.

11. 21. Drihten, gif ðū hēr andwerd wære, nāre ure brōðer forð-faren. Æ. H. i. 130.

11. 25, 26. Ic eom ārist and lif; sē ðe gelyfð on mē, þeah-ðe hē

Neque hic peccavit, neque parentes eius, sed ut manifestentur opera Dei in illo.

10. 11, 12. Ego sum pastor bonus; bonus pastor animam suam dat pro ovibus suis. Mercenarius autem, et qui non est pastor, cuius non sunt oves propriae, videt lupum venientem, et dimittit oves, et fugit; et lupus rapit, et dispergit oves.

10. 13. Mercenarius autem fugit, quia mercenarius est. . . .

10. 14-16. Ego sum pastor bonus, et cognosco meas, et cognoscunt me meae. Sicut novit me Pater,

et ego agnosco Patrem; et animam meam pono pro ovibus meis. Et alias oves habeo, quae non sunt ex hoc ovili; et illas oportet me adducere, et vocem meam audient; et fiet unum ovile, et unus pastor.

10. 18. . . . Potestatem habeo ponendi eam, et potestatem habeo iterum sumendi eam. . . .

10. 34. . . . Ego dixi: Dii estis.

11. 21. . . . Domine, si fuisses hic, frater meus non fuisset mortuus.

11. 25, 26. . . . Ego sum resurrectio et vita; qui credit in me, etiam si mortuus fuerit, vivet; et omnis

dēad bēo, hē leofað; and ælc ðāra þe leofað, and on mē gelyfð,
ne swelte hē on ēcnysse. *Æ. H. ii. 240.*

11. 33, 35. Ðā gedræfde hē hine sylfne, and tēaras āgēat. *Æ. H. i. 498.*

11. 39. *See* *Æ. H. i. 206, 496.*

11. 43. And mid micelre stemne clypode: Lazare, gā forð.

Æ. H. i. 498.

11. 44. Tōlȳsað his bēndas, þæt hē gān mæge. *Æ. H. i. 234.*

11. 53. Ðā Iudeiscan ealdras geornlice smēadon hū hī Hælend Crīst
ācwēllan mihton. *Æ. H. ii. 242.*

12. 10, 11. Þā hēafodmenn þæs folces smēadon betwux him þæt hī
woldon ofslēan þone Lazarum, þe Crīst of deaðe āwrehte; forðan-
ðe manega ðæs folces menn gelyfdon on þone Hælend, þurh ðæs
dēadan mannes ārist. *Æ. H. i. 206.*

12. 26. Sē ðe mē þenige, fylige hē mē. *Æ. H. i. 160.*

þær-þær ic sylf bēo, þær bið mīn ðen. *Æ. H. ii. 386, 440.*

12. 31. . . . þæt hē wære middangeardes ealdor, and hē sceolde
bēon ūtadræfed. *Æ. H. i. 172.*

13. 4, 5, 12, 14, 15. Þā arās Drihten of ðām gereorde, and āwearp
his rēaf swiðe ricene; wearð þā bewāfed mid ānre wæter-
scȳtan. And his gingrena fēt eadmōdlice āðwōh. And eft his
rēaf ārdlice genam, and hī sittende ðisum wordum gespræc:
Ic gesette ēow nū sōðe gebȳsnunge, þæt ēower ælc sceole oðres
fēt āðwēan, swā-swā ic lārēow ēow liðebig āðwōh. *Æ. H. ii. 242.*

13. 21. *See* *Matt. 26. 20-25, note.*

13. 35. Be ðām oncnāwað ealle mēn þæt gē sind mīne folgeras,
gif gē habbað lufe ēow betwȳnan. *Æ. H. ii. 522.*

qui vivit, et credit in me, non
moriatur in aeternum. . . .

sequatur; et ubi sum ego, illic et
minister meus erit. . . .

11. 33, 35. . . . Turbavit seipsum, . . .
et lacrymatus est Iesus.

12. 31. . . . Nunc princeps huius
mundi eiicietur foras.

11. 43. . . . Voce magna clamavit:
Lazare, veni foras.

13. 4, 5, 12, 14, 15. Surgit a coena,
et ponit vestimenta sua; et, cum

11. 44. . . . Solvite eum, et sinite
abire.

accepisset linteam, praecinxit se.
. . . Et coepit lavare pedes disci-

11. 53. Ab illo ergo die cogitaverunt
ut interficerent eum.

pulorum. . . . Accepit vestimenta
sua; cum recubisset iterum, dixit

12. 10, 11. Cogitaverunt autem prin-
cipes sacerdotum ut et Lazarum
interficerent; quia multi propter
illum abibant ex Iudaeis, et crede-
bant in Iesum.

eis. . . . Vos debetis alter alterius
lavare pedes. Exemplum enim
dedi vobis. . . .

12. 26. Si quis mihi ministrat, me

13. 35. In hoc cognoscent omnes
quia discipuli mei estis, si dilec-
tionem habueritis ad invicem.

14. 2. On mīnes Fæder hūse sind fela wununga. *Æ. H. i. 350.*
 || Drihten cwæð . . . þæt on his Fæder hūse sindon fela wununga. *Æ. H. i. 446.*
14. 6. Ic eom weig, and sōðfæstnys, and lif. *Æ. H. i. 154, 156.*
 || Ic eom sōðfæstnys. *Æ. H. i. 484.*
14. 23. Sē ðe me lufað, hē hylt mīn bebod; and mīn Fæder hine lufað, and wit cumað tō him, and mid him wuniað. *Æ. H. i. 362.*
 || Sē ðe mē lufað, hē hylt mīn bebod; and mīn Fæder hine lufað for ðære hȳrsumnysse, and wit cumað him tō, and him mid wuniað. *Æ. H. ii. 314.*
 || Sē ðe mē lufað, hē hylt mīn bebod. *Æ. H. ii. 314.*
14. 24. Sē ðe mē ne lufað, ne hylt hē mīn bebod. *Æ. H. ii. 316.*
14. 26. Hē ēow tiht and gewissað tō eallum ðām ðingum ðe ic ēow sæde. *Æ. H. i. 298; cf. i. 550.*
14. 27. Ic forlæte ēow sibbe; and ic forgife ēow mīne sybbe. *Æ. H. ii. 580.*
15. 5. Ne mage gē nān ðing dōn būtan mē. *Æ. H. i. 310.*
 || Ne mage gē nān ðing tō gōde gedōn būtan mē. *Æ. H. ii. 432.*
15. 12-16. Ðis is mīn bebod, þæt gē lufion ēow betwȳnan, swā-swā ic ēow lufode. Næfð nān man māran lufe þonne hē sylle his sāwle for his frēondum. Gē sind mīne frȳnd, gif gē dōð swā-swā ic ēow bebēode. Ne hāte ic ēow þēowan, forðanðe se þēowa nāt hwæt his hlāford deð; ic hæt ēow mīne frȳnd, forþanðe ic cȳdde ēow swā-hwæt-swā ic æt mīnum Fæder gehȳrde. Ne gecure gē mē, ac ic gecēas ēow, and ic sētte eow þæt gē faron, and beron wāestm, and ēower wāestm
14. 2. In domo Patris mei mansiones multae sunt. . . .
14. 6. . . . Ego sum via, et veritas, et vita. . . .
14. 23. . . . Si quis diligit me, sermonem meum servabit; et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus.
14. 24. Qui non diligit me, sermones meos non servat. . . .
14. 26. . . . Ille vos docebit omnia, et suggeret vobis omnia, quaecumque dixero vobis.
14. 27. Pacem relinquo vobis; pacem meam do vobis. . . .
15. 5. . . . Sine me nihil potestis facere.
15. 12-16. Hoc est praeceptum meum, ut diligatis invicem, sicut dilexi vos. Maiorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis. Vos amici mei estis, si feceritis quae ego praecipio vobis. Iam non dicam vos servos, quia servus nescit quid faciat dominus eius; vos autem dixi amicos, quia omnia quaecumque audiavi a Patre meo, nota feci vobis. Non vos me elegistis, sed ego elegi vos, et posui vos ut eatis, et fructum

ƿurhwunige ; and swā-hwæt-swā gē biddað æt mīnum Fæder on mīnum naman, hē sylð ēow. *Æ. H. ii. 522.*

|| Gē beoð mīne frýnd, gif gē wyrcende beoð ðā ðing ðe ic beboode ēow tō gehealdenne. *Æ. H. ii. 316.*

|| Gē beoð mīne frýnd, gif gē ðā þing dōð .þe ic ēow beboode. *Æ. H. ii. 522.*

|| Ne hāte ic ēow ðeowan, forðanðe se þeowa nāt hwæt his hlāford dēð. *Æ. H. ii. 522.*

|| Ic hēt ēow mīne frýnd, forðanðe ic eow cýdde ealle ðā ðing þe ic æt mīnum Fæder gehýrde. *Æ. H. ii. 524.*

|| Gē sind mīne frýnd, and ic cýðe ēow swā-hwæt-swā ic æt mīnum Fæder gehýrde. *Æ. H. i. 542.*

|| Ne gecure gē mē, ac ic gecēas ēow. *Æ. H. ii. 524.*

|| Eower wæstm ðurhwunað. . . . Swā-hwæt-swā gē biddað æt mīnum Fæder on mīnum naman, hē sylþ ēow. *Æ. H. ii. 526.*
15. 18. Gif ðes middangeard ēow hatað, wite gē þæt hē mē hatode ær ēow. *Æ. H. i. 556.*

15. 19. Ic ēow gecēas of middanearde. *Æ. H. ii. 366.*

15. 20. Gif hī mīn ehton, þonne ehtað hī eac eower. *Æ. H. i. 556.*

15. 26. Se Frōforgāst, þe ic ēow āsendan wille, Gāst ðære sōð-fæstnysse, ðe of mīnum Fæder gæð, hē cýð gecýðnysse be mē. *Æ. H. i. 280.*

16. 20. Gē beoð geunrōtsode on þisum life, ac eower unrōtnys bið āwend tō ecere blisse. *Æ. H. i. 142.*

16. 23. Sōð ic ēow secge : Swā-hwæt-swā gē biddað on mīnum naman æt mīnum Fæder, hit bið ēow getiðod. *Æ. H. i. 466.*

17. 1-11. Se Hælend cwæð tō his Fæder, ūpāhafenum ēagam tō heofenum : Fæder mīn, se tīma cōm ; mærsa ðinne Sunu, þæt

afferatis, et fructus vester maneat ;
ut quodcumque petieritis Patrem
in nomine meo, det vobis.

15. 18. Si mundus vos odit, scitote
quia me priorem vobis odio
habuit.

15. 19. . . . Ego elegi vos de
mundo. . . .

15. 20. . . . Si me persecuti sunt, et
vos persequentur. . . .

15. 26. Cum autem venerit Para-
clitus, quem ego mittam vobis
a Patre, Spiritum veritatis, qui

a Patre procedit, ille testimonium
perhibebit de me.

16. 20. . . . Vos autem contristabi-
mini, sed tristitia vester vertetur
in gaudium.

16. 23. . . . Amen, amen, dico vobis :
Si quid petieritis Patrem in no-
mine meo, dabit vobis.

17. 1-11. Haec locutus est Iesus, et,
sublevatis oculis in coelum, dixit :
Pater, venit hora ; clarifica Filium
tuum, ut Filius tuus clarificet te.
Sicut dedisti ei potestatem omnis

ðin Sunu þe mærsige. . . . Swā-swā ðū forgæfe him andweald ealles flāscas, þæt hē forgife ēce lif ðām eallum ðe ðū him forgæfe. . . . Þis is sōðlice ēce lif, þæt hī ðē ænne oncnāwon sōðne God, and ðone ðe ðū āsēndest Hælend Crīst. . . . Ic mærsode ðē ofer eorðan; ic gefylde þæt weore ðe þū mē forgæfe tō wyrrenne. . . . Mærsa mē nū, Fæder, mid þære mærsunge þe ic mid ðē hæfde ærðanþe middaneard gewurde. . . . Ic geswutelode ðinne naman mannum, ðām þe ðū mē forgæfe of middanearde. . . . Þine hī wæron, and ðū hī mē forgæfe. . . . Hī hēoldon ðine sprāce, and hī oncnēowon þæt ealle ðing þe ðū mē forgæfe sind fram þe; forðanðe ic forgeaf him ðā word ðe ðū mē forgæfe; and hī hī underfēgon, and oncnēowon þæt ic fram ðē fērde, and hī gelyfdon þæt ðū mē sēndest. . . . Ic bidde for hī; ne bidde ic for middanearde, ac for ðā ic bidde þe ðū mē forgæfe. . . . Ealle mīne ðing sindon ðine, and ðine ðing sindon mīne; ic eom gemærsod on him. And ic on middanearde ne eom; hī sindon on middanearde, and ic cume tō ðē. *Æ. H. ii. 360, 362, 364, 366, 368.*

|| Fæder, se tīma cōm; mærsa ðinne Sunu, þæt ðin Sunu ðē mærsige. *Æ. H. ii. 360.*

|| Þæt is ēce lif, þæt hī ðē oncnāwon sōðne God, and ðone ðe þū āsēndest Hælend Crīst. *Æ. H. i. 42.*

17. 20. Ne bidde ic nā for ðisum ānum, ac ēac swilce for ðā ðe on mē gelyfað þurh heora word. *Æ. H. ii. 368.*

17. 24. Fæder mīn, ic wille þæt ðā þe ðū mē forgæfe beon mid mē ðær-ðær ic bēo, þæt hī mīne mærdē gesēon, ðe ðū mē

carnis, ut omne quod dedisti ei, det eis vitam aeternam. Haec est autem vita aeterna, ut cognoscant te, solum Deum verum, et quem misisti Iesum Christum. Ego te clarificavi super terram; opus consummavi quod dedisti mihi ut faciam. Et nunc clarifica me tu, Pater, apud te ipsum, claritate quam habui prius quam mundus esset apud te. Manifestavi nomen tuum hominibus quos dedisti mihi de mundo. Tui erant, et mihi eos dedisti; et sermonem tuum servaverunt. Nunc cognoverunt quia omnia

quae dedisti mihi abs te sunt; quia verba quae dedisti mihi dedi eis; et ipsi acceperunt, et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti. Ego pro eis rogo; non pro mundo rogo, sed pro his quos dedisti mihi. . . . Et mea omnia tua sunt, et tua mea sunt; et clarificatus sum in eis. Et iam non sum in mundo, et hi in mundo sunt, et ego ad te venio. . . .

17. 20. Non pro eis autem rogo tantum, sed et pro eis qui credituri sunt per verbum eorum in me.

17. 24. Pater, quos dedisti mihi, volo

forġeafe; forðanðe ðū lufadest mē ær middaneardes geset-
nysse. *Æ. H. ii. 368.*

18. 3. Iudas se swicola swiðe hraðe eode tō ðām ārleasum
æhterum þe hē ær gespræc, and genam him fultum æt ðām
Phariseum; and hī ðā eodon ealle gewæpnode and mid leoht-
fatum. *Æ. H. ii. 246.*

18. 4-8. Hwæt, ðā se Hælend him togēanes stōp, and unforht
axode hwæne hī sōhton. Hī ðā cwædon þæt hī Crīst sōhton.
Ðā sæde hē him: Ic hit sōðlice eom. Hī ðā mid þām worde
wendon underbæc, feallende tō eorðan, mid fyrhte fornumene.
Eft ðā siððan axode se Hælend hwæne hī sōhton swā swiðe
gewæpnode. Hī eft andwyrdon mid þām ærran worde;
cwædon þæt hī ðone Hælend habban woldon. Þā andwyrde
hē mid þām ylcan worde: Ic eow sæde ær þæt ic sē eom;
gif gē mē sēcað, lētað mīne gyngran āweg. *Æ. H. ii. 246.*

18. 10. *See Matt. 26. 51-54, notes 1 and 2.*

18. 18. *See Matt. 26. 69-75, note.*

19. 18-20. Þā hēngon ðā cēpan Crīst on æle middan, and þā
twēgen sceaðan him on twā healfa. And Pilatus āwrāt þæs
wītes intingan on ānre tabelan mid þrīm gereordum, Ebreis-
cum, and Greciscum, and Ledenum samod: þæs is se Hælend,
Iudeiscra Cyning. And āsette ðis gewrit sōna tō ðære rōde.

Æ. H. ii. 254.

19. 23-27. Þā dældon ðā cwēlleras Crīstes rēaf on fēower, heora
ælcum his dæl, swā him dēmdes sēo tā; and hēoldon his

ut ubi sum ego et illi sint mecum,
ut videant claritatem meam, quam
dedisti mihi; quia dilexisti me
ante constitutionem mundi.

18. 3. Iudas ergo cum accepisset
cohorte, et a pontificibus et
Pharisaeis ministros, venit illuc
cum laternis, et facibus, et armis.

18. 4-8. Iesus itaque . . . processit,
et dixit eis: Quem quaeritis?
Responderunt ei: Iesum Nazare-
num. Dicit eis Iesus: Ego sum. . .
Ut ergo dixit eis: Ego sum, abi-
erunt retrorsum, et ceciderunt in
terram. Iterum ergo interrogavit
eos: Quem quaeritis? Illi autem

dixerunt: Iesum Nazarenum. Re-
spondit Iesus: Dixi vobis quia
ego sum; si ergo me quaeritis,
sinite hos abire.

19. 18-20. Ubi crucifixerunt eum,
et cum eo alios duos hinc et hinc,
medium autem Iesum. Scripsit
autem et titulum Pilatus, et po-
suit super crucem. Erat autem
scriptum: Iesus, . . . Rex Iudae-
orum. . . Et erat scriptum He-
braice, Graece, et Latine.

19. 23-27. Milites ergo cum cruci-
fixissent eum, acceperunt vesti-
menta eius (et fecerunt quattuor
partes, unicuique militi partem),

tunecan untōslitene, forðanðe heo wæs eal būton sēame. . . . Se hālige Maria, þæs Hælendes mōder, stōd wið ðā rōde ðearle drēorig, and Iohannes samod, hire swuster bearn. Ða clypode Drihten tō his drēorian mēder : Efne, hēr hangað nū ðīn sunu, fāmne. . . . Hē cwæð tō Iohanne : Hēr stænt ðīn mōdor. Þā hæfde Iohannes hire siððan gȳmene mid geswæsum ðenungum, ā on ðisum life. *Æ. H. ii. 256.*

|| Ðā cwæð hē tō his āgenre mēder : Ðū fāmne, efne, hēr is þīn sunu. Eft hē cwæð tō Iohanne : Lōca nū, hēr stent þīn mōdor. Syððan, of þām dæge, hæfde se godspellere Iohannes gȳmene þære hālgan Marian, and mid carfulre þenunge, swā swā āgenre mēder, gehȳrsumode. *Æ. H. i. 438 ; cf. i. 58.*

19. 28, 29. *See Matt. 27. 48, note.*

19. 30. *See Matt. 27. 50-53, note 3.*

19. 31-34. Ðā wælhrēowan Iudei noldon geðafian, for ðām symbeldæge, þæt hī swā hangodon cuce on ðām rōdum, ac woldon hī ācwellan, and bædon Pilate þæt man heora sceancan tōbræce ær þære Eāstertide, and of ðām rōdum āwurpe. Þā cōmon ðā cēmpān mid cwylmbærum tōlum, and sōna ðære sceaðena sceancan tōbræcon, ðe ðā-gȳt cwylmigende cuce hangodon. Hī gemetton ðā Crīst middanearde deaðne, and his hālgan sceancan scēnan ne dorston ; ac ān ðære cēmpena mid cwealmbærum spēre his sīdan geopenode, and of ðære ūtflēow blōd and wæter samod. *Æ. H. ii. 260 ; cf. i. 216, ii. 282.*

19. 37. *See Æ. H. ii. 282.*

19. 38-42. Þā sum rīce ðegen ðearle wæs gelȳfed dearnunge on Drihten, for ðām dyrstigum folce ; his nama wæs Ioseph ; and

et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. . . . Miserunt sortem. . . . Stabant autem iuxta crucem Iesu mater eius. . . . Cum vidisset ergo Iesus matrem, et discipulum stantem quem diligebat, dicit matri suae : Mulier, ecce filius tuus. Deinde dicit discipulo : Ecce mater tua. Et ex illa hora accipit eam discipulus in sua.

19. 31-34. Iudaei ergo (quoniam Parasceve erat), ut non remanerent in cruce corpora sabbato

(erat enim magnus dies ille sabbati), rogaverunt Pilatum ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites, et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. Ad Iesum autem cum venissent, ut viderunt eum iam mortuum, non fregerunt eius crura ; sed unus militum lancea latus eius aperuit, et continuo exivit sanguis et aqua.

19. 38-42. Post haec autem rogavit Pilatum Ioseph ab Arimathaea

hē genēalæhte ðā hrædlice on æfen tō ðām ealdormen, bæd þæt hē mōste Drihtnes lic bebyrian. Þā wundrode Pilatus þæt hē swā hraðe gewāt¹, and geðafode ðām ðegene þæt hē hine behwurfe. Ða cōm ēac Nichodemus mid gemengedre sealfe of myrran and alwan, manegra punda gewyht. And hī bewundon his lic mid linenre scȳtan, gedæced mid wyrpum, swā swā heora gewuna wæs. Þā stōd on ðære stōwe sum stānen ðrūh, on ðære næfre ne læg nān eorðlic mann. Ðā lēdon ðā þegenas ðone Hælend ðæron. *Æ. H. ii. 260, 262.*

|| Þā cōmon twēgen gelyfede men, Ioseph and Nichodemus, and bebyrigdon his lic ær æfene on nīwere ðrȳh, mid deorwyrðum rēafum bewunden. *Æ. H. i. 216.*

20. 12. *See Æ. H. i. 222.*

20. 19. Æfter ðæs Hælendes æriste wæron his discipuli belocene on ānum hūse for ðæs Iudeiscan folces ōgan. . . . Se Hælend cwæð tō him: Bēo sibb betwux ēow. *Æ. H. i. 232.*

|| Hī sæton beclȳsede, for ōgan Iudeiscas folces, on ānum hūse. *Æ. H. i. 232.*

20. 21, 22. Swā-swā min Fæder sēnde mē, swā sēnde ic ēow. . . . Crist blēow on ðā apostolas, and cwæð: Onfōð Hāligne Gāst. *Æ. H. i. 232.*

|| Crist āblēow ðone Hālgan Gāst upon ðā apostolas ær his ūpstige, ðus cweðende: Onfōð Hāligne Gāst. *Æ. H. i. 324.*

. . . ðā-ðā hē him on āblēow, ðus cweðende: Onfōð Hāligne Gāst. *Æ. H. i. 370.*

20. 23. Þāra manna synna þe gē forgyfað, þāra beoð forgyfene; and ðām ðe gē oftēoð þā forgifenyse, ðām bið oftogen. *Æ. H. i. 232.*

|| Ðāra manna synna þe gē forgyfað beoð forgyfene; and

(eo quod esset discipulus Iesu, runt Iesum.

occultus autem propter metum Iudaeorum), ut tolleretur corpus Iesu. Et permisit Pilatus. . . . ubi erant discipuli congregati propter metum Iudaeorum, venit Iesus, . . . et dixit eis: Pax vobis.

ferens mixturam myrrhae et aloes, 20. 21, 22. . . . Sicut misit me Pater, et ego mitto vos. . . . Insufflavit, et dixit eis: Accipite Spiritum sanctum.

quasi libras centum. Acceperunt ergo corpus Iesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Iudaeis sepelire. Erat autem in loco . . . monumentum novum, in quo nondum quisquam positus erat. Ibi ergo . . . posue-

20. 23. Quorum remisistis peccata, remittuntur eis; et quorum retinueritis, retenta sunt.

¹ From Mark 15. 44, 'Pilatus autem mirabatur si iam obiisset.'

ðam ðe gē forgifenyssse ofunnon, him bið oftogen sēo forgyfenys. Æ. H. i. 370.

20. 27. See Æ. H. i. 234, 300, 302.

20. 29. Hē cwæð tō Thomas: þū gelyfst, forðanðe ðū mē gesāwe. . . . Gesælige bēoð þā þe mē ne gesāwon, and þeah on mē gelyfað. Æ. H. i. 234.

|| Eadige bēoð þā þe mē ne gesēoð, and hī hwæðere gelyfað on mē. Æ. H. i. 190.

20. 30, 31. Se Hælend worhte fela oðre tæcna on gesihðe his leorningnihta, þe nāron gesette on Cristes bēc. Þās wundra sind awritene tō ði þæt gē sceolon gelyfan þæt se Hælend is Godes Sunu; and gē sceolon habban þæt ece lif þurh ðone geleafan. Æ. H. i. 230.

21. 1, 2. Se Hælend hine geswutelode æfter his æriste æt ðære sē Tyberiadis his seofon leorningnihtum. Æ. H. ii. 288; cf. ii. 292.

21. 6. Hē hēt wurpan þæt net on ðā swiðran healfe þæs rēwetes. Æ. H. ii. 290.

21. 9. Hī gemetton fȳr, and fise on uppon, and hlāf on em, ðā-ðā hī tō lande cōmon.

21. 11. See Æ. H. ii. 290.

21. 17. Drihten him tō cwæð ðriwa æt ðisum ylean gereorde; he cwæð: Petrus, lufast ðū mē? Hē cwæð: Drihten, ðū wāst ealle ðing, and þū wāst þæt ic ðē lufige. Drihten cwæð him tō: Gif ðū mē lufige, lāswa mīne scēp. Æ. H. ii. 290.

ACTS.

1. 3-8. Se Hælend, middangeardes Ālȳsend, ætēowde hine sylfne cūcenne his gingrum, æfter his þrōwunge and his æriste, on

20. 29. Dixit ei Iesus: Quia vidisti me, Thoma, credidisti; beati qui non viderunt, et crediderunt.

21. 6. . . . Mittite in dexteram navigii rete. . . .

20. 30, 31. Multa quidem et alia signa fecit Iesus in conspectu discipulorum suorum, quae non sunt scripta in libro hoc. Haec autem scripta sunt ut credatis quia Iesus est Christus Filius Dei; et ut credentes vitam habeatis in nomine eius.

21. 9. Ut ergo descenderunt in terram viderunt prunas positas, et piscem superpositum, et panem.

21. 17. Dicit ei tertio: Simon Ioannis, amas me? . . . Petrus . . . dixit ei: Domine, tu omnia nosti; tu scis quia amo te. Dixit ei: Pasce oves meas.

ACTS.

21. 1, 2. Postea manifestavit se iterum Iesus discipulis ad mare Tiberiadis. . . .

1. 3-8. Quibus et praebuilt seipsum vivum post passionem suam in

manegum ƿrafungum, geond fēowertig daga, and him tō spræc ymbe Godes rice, samod mid him reordigende. And bebead him þæt hī of ðære byrig Hierusalem ne gewiton, ac þæt hī ðær anbidedon his Fæder behātes (hē cwæð) þe gē of minum mūðe gehȳrdon; forðanðe Iohannes se Fulluhtere gefullode on wætere, and gē beoð gefullode on ðām Hālgan Gāste nū æfter fēawum dagum. Eornostlice, sēo gegaderung his leorningenihta cwæð ðā ānmōdlice: Drihten lēof, wilt ðū nū gesēttan ende þysre worulde? Hē him andwyrde: Nis nā ēow tō gewitenne ðā tid oððe ðā handhwile þe mīn Fæder gesette þurh his mihte; ac gē underfōð þæs Hālgan Gāstes mihte, and gē beoð mīne gewitan on Iudea lande, and on eallum middangearde, oð-þæt endenēxte land. *Æ. H. i. 294; cf. i. 28, 296.*

|| Se hālgā heap befrān Crist hwæðer hē wolde on ðām tīman þisne middangeard geendian. Hē ðā cwæð him tō andsware: Nis nā ēower mæð tō witenne þone tīman þe mīn Fæder þurh his mihte gesette. *Æ. H. i. 298.*

1. 8. *See Æ. H. i. 318.*

1. 9-15. Þā . . . fērde hē tō heofonum, him on lōcigendum; and þæt heofonlice wolen lēat wið his, and hine genam fram heora gesihðum. Ðā-ðā hī ūp tō heofonum starigende stōdon, ðā gesāwon hī ðær twēgen englas on hwitum gerelan, þus cweðende: Gē Galileisce was, hwi stande gē ðus starigende wið heofenas weard? Se Hælend, þe is nū genumen of ēowrum gesihðum tō heofonum, swā hē cymð eft swā-swā gē gesāwon þæt hē tō

multis argumentis, per dies quadraginta apparens eis, et loquens de regno Dei. Et convescens praecepit eis ab Ierosolymis ne discederent, sed expectarent promissionem Patris, quam audistis (inquit) per os meum; quia Ioannes quidem baptizavit aqua, vos autem baptizabimini Spiritu sancto non post multos hos dies. Igitur qui convenerant interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israel? Dixit autem eis: Non est vestrum nosse tempora vel momenta quae Pater posuit in sua potestate; sed accipietis virtutem

supervenientis Spiritus sancti in vos, et eritis mihi testes . . . in omni Iudaea, . . . et usque ad ultimum terrae.

1. 9-15. Et, . . . videntibus illis, elevatus est; et nubes suscepit eum ab oculis eorum. Cumque intuerentur in coelum euntem illum, ecce duo viri astiterunt iuxta illos in vestibus albis, qui et dixerunt: Viri Galilaei, quid statis aspicientes in coelum? Hic Iesus, qui assumptus est a vobis in coelum, sic veniet quemadmodum vidistis eum euntem in coelum. Tunc reversi sunt Ierosolymam. . . . Et cum introissent

heofonum āstāh. Hī ðā gecyrdon tō ðære byrig Hierusalem mid micelre blisse¹, and āstigon upp on āne ūpflēringe, and þær wunedon . . . on gebedum and on Godes hērunġum. . . . On ðyssere geferrādene wāron Petrus and Iohannes, Iacob and Andreas, Philippus and Thomas, Bartholomeus and Matheus, se oðder Iacob and Simon, se oðder Iudas, and Maria þæs Hælendes mōdor, and gehwilce oðre, ægðer ge weras ge wif. Eal sēo mēnigū wæs ān hund manna and twēntig, ānmōdlice on gebedum wunigende. Æ. H. i. 294, 296; cf. i. 2-8, 220, 228, and Luke 24. 50, 51, note.

|| Se hālga hȳred wæs wunigende ānmōdlice on gebedum on ānre ūpfłōra, anbīdigende his behātes². Æ. H. i. 314.

1. 18. Iudas . . . tōbærst on emtwā, and his innoð tōflēow.

Æ. H. ii. 250.

2. 1-7, 7, 8, 11-17, 19. On ðisum dāge, þe is Pentecostes gecweden, cōm fārlice micel swēg of heofonum, and gefylde ealle ðā ūpflēringe mid fȳre. And wæs ætēowed bufon heora ælcum swylce fȳrene tungan; and hī wurdon ðā ealle gefyllede mid þām Hālgum Gāste, and ongunnon tō spreccenne mid mislicum gereordum, be ðām þe se Hālga Gāst him tæhte. Þā wāron gegaderode binnan ðære byrig Hierusalem ēawfaste weras of ælcere ðeode ðe under heofonum eardiað; and þā apostoli spræcon tō ðæs folces gegaderunge, and heora ælc oncnēow his āgen gereord. Ðā wearð sēo mēnigū swiðe āblicged, and mid wundrunge cwādon: Lā, hū ne sind þās ðe hēr sprecað Gali-

in coenaculum, ascenderunt ubi manebant Petrus et Ioannes, Iacobus et Andreas, Philippus et Thomas, Bartholomaeus et Mattheus, Iacobus Alphaei et Simon Zelotes, et Iudas Iacobi. Hi omnes erant perseverantes unanimiter in oratione cum mulieribus, et Maria matre Iesu, et fratribus eius. . . . Erat autem turba hominum simul, fere centum viginti.

1. 18. . . . Crepuit medius, et diffusa sunt omnia viscera eius.
2. 1-5, 7, 8, 11-17, 19. Et cum complerentur dies Pentecostes, . . .

factus est repente de coelo sonus tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispertitae linguae tamquam ignis, seditque supra singulos eorum; et repleti sunt omnes Spiritu sancto, et coeperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis. Erant autem in Ierusalem habitantes Iudaei, viri religiosi ex omni natione quae sub coelo est. . . . Stupebant autem omnes, et mirabantur, dicentes: Nonne ecce

¹ Cf. Luke 24. 52, 'cum gaudio magno.'

² See Acts 1. 4.

leisce? And ūre ælc gehyrde hū hī spræcon ūrum gereordum, on ðām ðe wē æcennede wæron! Wē gehyrdon hī sprecan Godes mærcða mid ūrum gereordum. Lā, hwæt þis beon sceole? Þā cwædon ðā Iudeiscan mid hospe: Þās mēn sindon mid muste forðrēncte. Þā andwyrde Petrus: Hit is underntīd; hū mihte wē on ðysre tīde beon forðrēncte? Ac ðæs witegan cwyde Iohēles is nū gefylled: God cwæð þurh ðæs witegan mūð þæt hē wolde his Gāst āsēndan ofer mēnnisc flāsc; and manna bearn sceolon wītigan; and ic sylle mine forebēacn ufan of heofonum, and mīne tācna niðer on eorðan. *Æ. H. i. 314; cf. i. 232, 318, 320; ii. 44, 280, 472, 474.*

|| Þā cōm se Hālgā Gāst on fýres hīwe tō ðām hālgum hýrede on þām endleoftan dæge Crīstes ūpstiges, and hī ealle onælde mid undergendlicum fýre; and hī wurdon āfyllede mid þære hefonlican lāre, and cūðon ealle woruldlice gereord, and bodedon unforhtlice geleafan and fulluht rīcum and rēðum. *Æ. H. i. 298.*

2. 21. *See Joel 2. 32.*

2. 27. *See Ps. 16. 9, 10.*

2. 32–35, 37, 38, 41, 42, 45. Wite gē sōðlice þæt Crīst ārās of deaðe, and on ūre gewitnysse āstāh tō heofonum, and sitt æt his Fæder swiððran, swā-swā Dāuid be him witegode, þus cweðende: Drihten cwæð tō mīnum Drihtne: Site tō mīnre swiððran, oð-þæt ic alēgge ðīne fýnd under þīnum fōtscamele. Þā þæt folc ðis gehyrde, ðā wurdon hī onbryrde, and cwædon tō ðām apostolon: Lā lēof, hwæt is ūs tō dōnne? Þā andwyrde Petrus:

omnes isti qui loquuntur, Galilaei sunt? Et quomodo nos audimus unusquisque linguam nostram in qua nati sumus? . . . Audivimus eos loquentes nostris linguis magnalia Dei. . . . Quidnam vult hoc esse? Alii autem iridentes dicebant: Quia musto pleni sunt isti. . . . Petrus . . . locutus est eis: . . . Non enim, sicut vos aestimatis, hi ebrii sunt, cum sit hora diei tertia; sed hoc est quod dictum est per prophetam Iael: Et erit in novissimis diebus (dicit Dominus) effundam de Spiritu meo

super omnem carnem; et prophetabunt filii vestri; . . . et dabo prodigia in coelo sursum, et signa in terra deorsum. . . .

2. 32–35, 37, 38, 41, 42, 45. Hunc Iesum resuscitavit Deus, cuius omnes nos testes sumus. Dextera igitur Dei exaltatus. . . . David . . . dixit autem: . . . Dixit Dominus Domino meo: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum. . . . His autem auditis, compuncti sunt corde, et dixerunt ad Petrum et ad reliquos apostolos: Quid faciemus, viri fratres? Petrus vero ad illos:

Behreowsiað eowre synna, and underfoð fulluht on Crīstes naman, and eowre synna beoð ađylegode, and gē underfoð pone Hālgan Gāst. Þā underfēngon hī his lāre, and bugon tō fulluhte on ðām dāge ðreo ðusend manna. Þā wāron ealle on ānnyse mid þām apostolum; and beceapodon heora āhta, and þæt feoh betæhton ðām apostolum, and hī dældon ælcum be his nēode. *Æ. H. i. 314, 316.*

3. 14. *See* *Æ. H. ii. 252.*

4. 32, 34, 35. Wearð eall sēo gelēaffulle mēnigu swā ānmōd swilce hī ealle hæfdon āne heortan and āne sāwle; nē heora nān næfde synderlice āhta, ac him eallum wæs gemāene heora ðing. Nē ðær næs nān wædla betwux him. Þā ðe landāre hæfdon, hī hit beceapodon, and þæt wurð brōhton tō ðāra apostola fōtum; hī ðā dældon ælcum be his nēode. *Æ. H. i. 316; cf. i. 326.*

|| Hī wāron on swā micelre ānnyse, swilce him eallum wāre ān sāwul and ān heorte. *Æ. H. ii. 276.*

5. 1-11. Þā wæs sum ðegen, Annanias gehāten, and his wīf Saphira; hī cwædon him betwēonan þæt hī woldon būgan tō ðāra apostola geferrædene. Nāmon ðā tō rāde þæt him wærlīc wāre þæt hī sumne dæl heora landes wurðes æthæfdon, weald him getimode. Cōm ðā se ðegen mid fēo tō ðām apostolum. Þā cwæð Petrus: Annania, deofol bepæhte ðīne heortan, and ðū hæfst ālogen þām Hālgan Gāste. Hwī woldest ðū swīcian on ðinum āgenum? Ne luge ðū nā mannum, ac Gode.

Poenitentiam (inquit) agite, et baptizetur unusquisque vestrum in nomine Iesu Christi in remissionem peccatorum uestrorum; et accipietis donum Spiritus sancti. . . . Qui ergo receperunt sermonem eius baptizati sunt; et appositae sunt in die illa animae circiter tria millia. Erant autem perseverantes in doctrina apostolorum. . . . Possessiones et substantias vendebant, et dividebant illa omnibus, prout cuique opus erat.

4. 32, 34, 35. Multitudinis autem credentium erat cor unum et anima una; nec quisquam eorum quae possidebat aliquid suum esse dicebat, sed erant illis omnia

communia. . . . Neque enim quisquam egens erat inter illos. Quotquot enim possessores agrorum aut domorum erant, vendentes afferebant pretia eorum quae vendebant, et ponebant ante pedes apostolorum. Dividebatur autem singulis prout cuique opus erat.

5. 1-11. Vir autem quidam nomine Annanias, cum Saphira uxore sua, vendidit agrum, et fraudavit de pretio agri, conscia uxore sua; et afferens partem quamdam, ad pedes apostolorum posuit. Dixit autem Petrus: Anania, cur tentavit Satanās cor tuum, mentiri te Spiritui sancto, et fraudare de pretio agri? Nonne manens tibi

þā hē þās word gehȳrde, þā fēol hē ādūne and gewāt. Þā-ðā hē bebyrged wæs, þā cōm his wif Saphira, and nyste hū hire were gelumpen wæs. Ðā cwæð Petrus : Sege mē, becēapode gē ċus micel landes? Hēo andwyrde : Gēa, lēof, swā micel. Eft ðā cwæð Petrus : Hwī gewearð inc swā, þæt gyt dorston fandian Godes? Hēo fēoll ðærrihte and gewāt, and hī man bebyrigde tō hyre were. Þā wearð micel ege on Godes gelaðunge, and on eallum þe þæt geāxodon. *Æ. H. i. 316, 318 ; cf. i. 398.*

5. 12, 15, 16. Þā worhte God fela tǣcna on ðām folce ðurh ðāra apostola handa, swā þæt hī gelōgodon ðā untruman be ðære strǣt þær Petrus forð ēode ; and swā hraðe swā his sceaду hī hreopode, hī wurdon gehælede fram eallum untrumnyssum. Þā arn micel mēnigu tō of gehendum burgum, and brōhton heora untruman and ðā dēofolsēocan ; and hī ealle wurdon gehælede æt ðāra apostola handum. *Æ. H. i. 316.*

5. 17-23. Wurdon ðā Iudeiscan mid andan āfyllede ongēan his apostolas, and gebrōhton hī on cwearterne. On ðære ylcan nihte Godes engel undyde þā locu ðæs cwearternes, and hī ūt-ālædde, þus cweðende : Gāð tō ðām temple, and bodiað þām folce lifes word. And hī swā dydon. Hwæt, ðā Iudeiscan þæs on merien ðeahtodon embe ðāra apostola forwyrd, and sēndon

manebat, et venundatum in tua erat potestate? Quare posuisti in corde tuo hanc rem? Non es mentitus hominibus, sed Deo. Audiens autem Ananias haec verba, cecidit et expiravit. . . . Surgentes autem iuvenes amoverunt eum, et efferentes sepelierunt. . . . Uxor ipsius, nesciens quod factum fuerat, introivit. Dixit autem ei Petrus: Dic mihi, . . . si tanti agrum vendidisti? At illa dixit: Etiam, tanti. Petrus autem ad eam: Quid utique convenit vobis tentare Spiritum Domini? . . . Confestim cecidit ante pedes eius, et expiravit. . . . Iuvenes . . . sepelierunt ad virum suum. Et factus est timor magnus in universa ecclesia, et in omnes qui audierunt haec.

5. 12, 15, 16. Per manus autem apostolorum fiebant signa et prodigia multa in plebe. . . . Ita ut in plateas eiicerent infirmos, . . . ut, veniente Petro, saltem umbra illius obumbraret quemquam illorum, et liberarentur ab infirmitatibus suis. Concurrebat autem et multitudo vicinarum civitatum Ierusalem, afferentes aegros, et vexatos a spiritibus immundis; qui curabantur omnes.

5. 17-23. Exsurgens autem princeps sacerdotum, et omnes qui cum illo erant, . . . repleti sunt zelo, et iniecerunt manus in apostolos, et posuerunt eos in custodia publica. Angelus autem Domini per noctem aperiens ianuas carceris, et educens eos, dixit: Ite, et stantes loquimini in templo plebi

tō ðām cwearterne, þæt hī man gefette. Þā cweðlleras ðā geopenodon þæt cweatern, and nænne ne gemetton. Hī ðā cýddon heora ealdrum : þæt cweatern wē fundon fæste beclýsed, and ðā weardas wiðutan standende, ac wē ne gemetton nænne wiðinnan. *Æ. H. i. 572.*

|| Þā hēafodmēn Iudeisce folces gebrōhton Cristes apostolas on cwearterne. Þā on niht cōm him tō Godes engel, and lādde hī út of ðām cwearterne ; and stōd on merigen þæt cweatern fæste belocen. *Æ. H. i. 230.*

6. 5-7. 1. Þāra diacona wæs se forma Stephanus. . . . Hē wæs swiðe geleafful, and mid þām Hālgum Gāste aýfyllde. Þā oðre six wæron geēigede ðisum namum : Stephanus wæs se fyrmesta, oðer Philippus, þrida Procorus, fēorða Nicanor, fifta Timotheus, sixta Parmenen, sefoða Nicolaus. Ðās seofon hī gecuron and gesetton on ðāra apostola gesihðe, and hī ðā mid gebedum and blētsungum tō diaconum gehādode wurdon. Wēox ðā dæghwonlice Godes bodung, and wæs gemenigfýll þæt getel cristenra manna þearle on Hierusalem. Þā wearð se ēadiga Stephanus mid Godes gife and mid micelre strēncðe aýfyllde, and worhte forebēcena and micle tæcna on ðām folce. Ðā āstōdon sume ðā ungeleaffullan Iudei, and woldon mid heora gedwylde þæs ēadigan martyres lāre oferswiðan ; ac hī ne mihton his wīsdōme wiðstandan, nē ðām Hālgum Gāste ðe ðurh hine spræc. Þā setton hī lēase gewitan, ðe hine

omnia verba vitae huius. Qui cum audissent, intraverunt diluculo in templum, et docebant. Adveniens autem princeps sacerdotum, et qui cum eo erant, convocaverunt concilium, et omnes seniores filiorum Israel, et miserunt ad carcerem ut adducerentur. Cum autem venissent ministri, et, aperto carcere, non invenissent illos, reversi nuntiaverunt, dicentes : Carcerem quidem invenimus clausum cum omni diligentia, et custodes stantes ante ianuas ; aperientes autem, neminem intus invenimus.

6. 5-7. 1. . . . Et elegerunt Stephanum, virum plenum fide et

Spiritu sancto, et Philippum, et Prochorum, et Nicanorem, et Timonem, et Parmenam, et Nicolaum. . . . Hos statuerunt ante conspectum apostolorum, et orantes imposuerunt eis manus. Et verbum Domini crescebat, et multiplicabatur numerus discipulorum in Ierusalem valde. . . . Stephanus autem, plenus gratia et fortitudine, faciebat prodigia et signa magna in populo. Surrexerunt autem quidam de synagoga, . . . disputantes cum Stephano ; et non poterant resistere sapientiae et Spiritui qui loquebatur. Tunc summiserunt viros qui dicerent se audivisse eum

forluguon, and cwædon þæt hē tāllice word spræce be Moyse and be Gode. Þæt folc wearð ðā micclum āstyred, and þā hēafodmenn, and þā Iudeiscan bōceras; and gelæhton Stephanum, and tugon tō heora geþeahte. And ðā lēasan gewitan him on besædon: Ne geswicð ðes man tō sprecenne tāllice word ongēan þās hālgan stōwe and Godes æ; wē gehýrdon hine seġgan þæt Crīst tōwyrpð þās stōwe, and tōwēnt ðā gesetnysse ðe ūs Moyses tæhte. Þā behēoldon ðā hine ðe on þām geðeahte sæton, and gesāwon his neġbwlite swylce sumes engles ansýne. Ðā cwæð se ealdorbiscop tō ðām ēadigan cýðere: Is hit swā hī seġgað? *Æ. H. i. 44, 46.*

7. 2-50. *See Æ. H. i. 46.*

7. 8. *See Æ. H. ii. 190.*

7. 49. *See Matt. 5. 34-37.*

7. 51-60. Gē wiðstandað þām Hālgum Gāste mid stiðum swūran and ungelēaffulre heortan; gē sind meldan and manslagan, and gē ðone rihtwisan Crīst niðfullice ācwealdon; gē underfēngon æ on engla gesetnysse, and gē hit ne hēoldon. Hwæt, ðā Iudeiscan þā wurdon þearle on heora heortan āstyrode, and biton heora tēð him tōgēanes. Se hāлга Stephanus wearð þā afylled mid þām Hālgum Gāste, and behēold wið heofonas weard, and geseah Godes wuldor, and þone Hælend standende æt his Fæder swiððran; and hē cwæð: Efne, ic gesēo heofenas opene, and mannes Sunu standende æt Godes swiððran. Iudei

dicentem verba blasphemiae in Moysen et in Deum. Commoverunt itaque plebem, et seniores, et scribas; et concurrentes rapuerunt eum, et adduxerunt in concilium. Et statuerunt falsos testes, qui dicerent: Homo iste non cessat loqui verba adversus locum sanctum, et legem; audivimus enim eum dicentem quoniam Iesus Nazarenus hic destruet locum istum, et mutabit traditiones quas tradidit nobis Moyses. Et intuentes eum omnes qui sedebant in concilio, viderunt faciem eius tamquam faciem angeli. Dixit autem princeps sacerdotum: Si haec ita se habent?

7. 51-60. Dura cervice et incircumcisis cordibus . . . vos semper Spiritui sancto resistitis. . . . Quem prophetarum non sunt persecuti patres vestri? Et occiderunt eos qui praenuntiabant de adventu Iusti, cuius vos nunc proditores et homicidae fuistis; qui accepistis legem in dispositione angelorum, et non custodistis. Audientes autem haec dissecabantur cordibus suis, et stridebant dentibus in eum. Cum autem esset plenus Spiritu sancto, intendens in coelum, vidit gloriam Dei, et Iesum stantem a dextris Dei; et ait: Ecce video coelos apertos, et Filium hominis stantem

ċā, mid micelre stemne hrȳmende, hēoldon heora ēaran, and ānmōdlice him tō scuton, and hī hine gelæhton, and of ðære byrig gelæddon tō stānenne. Þā lēasgewitan ċā lēdon heora hacelan ætforan fōtum sumes geonges enihtes, se wæs geeiged Saulus. Ongunnon ċā oftorfian mid heardum stānum ðone ēadigan Stephanum; and hē clypode, and cwæð: Drihten Hælend, onfōh mīnne gāst. And gebigde his cnēowu, mid micelre stemne clypigende: Mīn Drihten, ne sēte ðū ċās dāda him tō synne. *Æ. H. i. 46, 48.*

|| Se forma martyr Stephanus cwæð þæt hē gesāwe heofonas opene, and ðone Hælend standan on his Fæder swiðran.

Æ. H. i. 308, 310; cf. i. 306.

|| Crīst, onfōh mīnne gāst. *Æ. H. ii. 26.*

|| Drihten, ne sēte ðū ċās dāda him tō synne. *Æ. H. i. 50 (bis).*

|| Drihten mīn, ne sēte þū him ċās dāda tō synne. *Æ. H. ii. 34.*

8. 3. *See Æ. H. i. 324.*

8. 17. Hī sēttan heora handa ofer gelyfede mēn, and hī underfēgon þone Hālgan Gāst. *Æ. H. i. 316.*

9. 1-11, 13-26. Hē nam ðā gewrit æt ċām ealdorbiscopum tō ðære byrig Damascum, þæt hē mōste gebindan ðā crīstenan ðe hē on ðære byrig gemette, and gelædan tō Hierusalem. Þā gelamp hit on þām sīðe þæt him cōm færlīce tō micel leoht. And hine āstrehte tō eorðan, and hē gehȳrde stemne ufan þus cweðende: Saule, Saule, hwī ehtst ðū mīn? Yfel bið ðe sylfum þæt ðū spurne ongēan ðā gāde¹. Hē ðā mid micelre fyrhte¹ andwyrd

a dextris Dei. Exclamantes autem voce magna continuerunt aures suas, et impetum fecerunt unanimiter in eum, et eiicientes eum extra civitatem lapidabant. Et testes deposuerunt vestimenta sua secus pedes adolescentis, qui vocabatur Saulus. Et lapidabant Stephanum invocantem, et dicentem: Domine Iesu, suscipe spiritum meum. Positis autem genibus, clamavit voce magna, dicens: Domine, ne statuas illis hoc peccatum. . . .

8. 17. Tunc imponebant manus

super illos, et accipiebant Spiritum sanctum.

9. 1-11, 13-26. . . . Accessit ad principem sacerdotum, et petiit ab eo epistolas in Damascum, . . . ut si quos invenisset huius viae viros ac mulieres, vinctos perduceret in Ierusalem. Et cum iter faceret, contigit ut . . . subito circumfulsit eum lux de coelo. Et, cadens in terram, audivit vocem dicentem sibi: Saule, Saule, quid me persequeris? Qui dixit: Quis es, Domine? Et ille: Ego sum Iesus quem tu persequeris;

¹ A transposition.

þære stemne : Hwæt eart ðū, lēof Hlāford ? Him andwyrde sēo clypung þære godeundan stemne : Ic eom se Hælend þe ðū ehtst ; ac ārī s nū, and far forð tō ðære byrig ; þær ðe bið gesæd hwæt ðe gedafenige tō dōnne. Hē ārās ðā, ablendum ēagum, and his gefēran hine swā blindne tō ðære byrig gelædon. And hē ðær andbīdigende ne onbyrigde ætes nē wātes binnan ðrēora daga fæce.

Wæs ðā sum Godes ðegen binnan ðære byrig ; his nama wæs Annanias. Tō ðām spræc Drihten ðysum wordum : Annania, ārī s, and gecum tō mīnum ðeowan Saulum, se is biddende mīnre miltsunge mid eornestum mōde. Hē andwyrde ðære drihtenlican stemne : Mīn Hælend, hū mæg ic hine gesprecan, se ðe is ehtere ðīnra hālgena, ðurh mihte ðāra ealdorbiscea ? Drihten cwæð : Far swā ic ðe sæde, forðan ðe hē is mē gecoren fætel s, þæt hē tōbere mīnne naman ðeodum, and cynegum, and Israhela bearnum ; and hē sceal fela ðrōwian for mīnum naman. Annanias ðā beeōm tō ðām gecorenan cēmpān, and sētte his handa him onuppan mid þisre grētinge : Saule, mīn brōðor, se Hælend, þe ðe be wege gespræc, sēnde mē wið ðīn, þæt þū gesēo, and mid þām Hālgan Gaste gefylled sý. Þā, mid ðisum wordum, feollon swylce fylmena of his ēagum, and hē ðærrihte gesihðe underfēng, and tō fulluhte beah.

durum est tibi contra stimulum calcitrare. Et tremens ac stupens dixit. . . . Et Dominus ad eum : Surge, et ingredere civitatem, et ibi dicetur tibi quid te oporteat facere. . . . Surrexit autem Saulus de terra, apertisque oculis nihil videbat ; ad manus autem illum trahentes, introduxerunt Damascus. Et erat ibi tribus diebus non videns, et non manducavit neque bibit.

Erat autem quidam discipulus Damasci, nomine Ananias. Et dixit ad illum in visu Dominus : Anania, . . . surge, . . . et quaere . . . Saulum ; . . . ecce enim orat. . . . Respondit autem Ananias : Domine, audivi a multis de viro hoc, quanta mala fecerit

sanctis tuis in Ierusalem ; et hic habet potestatem a principibus sacerdotum alligandi omnes qui invocant nomen tuum. Dixit autem ad eum Dominus : Vade, quoniam vas electionis est mihi iste, ut portet nomen meum coram gentibus, et regibus, et filiis Israel ; ego enim ostendam illi quanta oporteat eum pro nomine meo pati. Et abiit Ananias, et introivit in domum ; et, imponens ei manus, dixit : Saule frater, Dominus misit me Iesus, qui apparuit tibi in via qua veniebas, ut videas, et implearis Spiritu sancto. Et confestim ceciderunt ab oculis eius tamquam squamae, et visum recepit ; et, surgens, baptizatus est. . . .

Wunode ðā sume fēawa daga mid þām Godes ðēowum binnan ðære byrig; and mid micelre bylde þām Iudeiscum bodade þæt Crist, ðe hī wiðsōcon, is ðæs ælmihtigan Godes Sunu. Hī wurdon swiðlice ābligede, and cwædon: Lā, hū ne is ðes se wælhrēowa ehtere cristenra manna? hūmeta bodað hē Crīstes geleafan? Saulus sōðlice micclum swyðrode, and ða Iudeiscan gescēnde, mid ānrædnysse sēðende þæt Crist is Godes Sunu.

Hwæt, ðā æfter manegum dagum gerēonodon ðā Iudeiscan hū hī ðone Godes cēpan acwellan sceoldon, and setton ðā weardas tō ælcum geate ðære ceastre. Paulus ongeat heora syrunga, and ðā cristenan hine genāmon, and on ānre wilian alēton ofer ðone weall. And hē fērde ongēan tō Hierusalem, and hine gecūðlæhte tō ðām hālgan heape Crīstes hīredes. *Æ. H. i. 386, 388.*

|| Saule, hwī ehtst ðū mīn? *Æ. H. i. 390.*

|| Hwī ehtst ðū mīn? *Æ. H. i. 390.*

|| Hwæt eart ðū, Hlāford? *Æ. H. i. 390.*

|| Dērigendlic bið ðe þæt þū spurne ongēan þā gāde. *Æ. H. i. 390.*

|| Gā inn tō ðære ceastre, and ðær þe bið gesæd hwæt þe gedafenað tō ðonne. *Æ. H. i. 124.*

|| Prý dagas hē wunode būtan gesihðe. *Æ. H. i. 390.*

9. 17, 18. *See Æ. H. i. 390.*

9. 25. *See Æ. H. i. 390.*

10. 41. *See Æ. H. i. 296.*

12. 1-21, 23. Herodes cyning wolde, æfter Crīstes upstige tō heofenum, geswēncan sume of ðære gelaðunge, and sēnde werod

Fuit autem cum discipulis qui erant Damasci per dies aliquot; et continuo in synagogis praedicabat Iesum, quoniam hic est Filius Dei. Stupebant autem omnes qui audiebant, et dicebant: Nonne hic est qui expugnabat in Ierusalem eos qui vocabant nomen istud, et huc ad hoc venit, ut victos illos duceret ad principes sacerdotum? Saulus autem multo magis convalescebat, et confundeat Iudaeos qui habitabant Damasci, affirmans quoniam hic est Christus.

Cum autem implerentur dies multi, consilium fecerunt in unum Iudaei ut eum interficerent. Notae autem factae sunt Saulo insidiae eorum. Custodiebant autem et portas die ac nocte, ut eum interficerent. Accipientes autem eum discipuli nocte, per murum dimiserunt eum, submittentes in sporta. Cum autem venisset in Ierusalem, tentabat se iungere discipulis.

12. 1-21, 23. Eodem autem tempore misit Herodes rex manus, ut affligeret quosdam de ecclesia;

ymbe þæt. Þā ofslōh hē Iacobum, Iohannes brōðor þæs god-spelleres. And geseah þæt hit gelicode þām Iudeiscum, and wolde gelæccan Petrum. Hē ðā hine gefēng, and on cwearterne gebrōhte, and betæhte hine on ðām hæfte sixtýne cēmpum tō healdenne; hit wæs ðā Ēastertīd, and forðī hē ȝlcode his slēges. Petrus ðā wæs gehæfd on ðām cwearterne; and eal sēo geleaffulle gelaðung būton tōforlātennysse him fore bādon. Þā læg Petrus, on ðære nihte þe Herodes wolde hine on merigen forðlādan, betwux twām cēmpum slāpende, mid twām racen-tēagum getiged; and ðā weardas hēoldon þæs cwearternes duru, swā-swā him geboden wæs. Efne, ðā cōm Godes ȝengel scinende, and þæt blinde cweatern eal mid lēohte āfylde; hē enyste ðā Petres sīdan, and cwæð: *Ārīs hraðe*; and þā racentēagan feollon ðærrihte of Petres handum. Se ȝengel cwæð: *Begyrð þē, and scēo þē, and fylig mē*. Petrus ðā him filigde; and ðuhte him swilce hit swefen wære. Hī ðā oferēodon ðā twā weardsetl, oð-þæt hī becōmon tō ðām isenan geate, and þæt tōsprang þærrihthe him tōgēanes. Hī ēodon forð oð-þæt hī cōmon tō ānre wīc; and se ȝengel him gewāt fram. Petrus ðā beðōhte hine sylfne, and cwæð: *Nū ic wāt tō sōðan þæt Drihten āsēnde his ȝengel, and mē āhrēdde fram Herodes handum, and fram ælcere anbidunge Iudeisce folces*. Hē

occidit autem Iacobum fratrem Ioannis. . . . Videns autem quia placeret Iudaeis, apposuit ut apprehenderet et Petrum. . . . Quem cum apprehendisset, misit in carcerem, tradens quattuor quaternionibus militum custodiendum, volens post Pascha producere eum populo. Et Petrus quidem servabatur in carcere; oratio autem fiebat sine intermissione ab ecclesia ad Deum pro eo. Cum autem producturus eum esset Herodes, in ipsa nocte erat Petrus dormiens inter duos milites, vinctus catenis duabus; et custodes ante ostium custodiebant carcerem. Et ecce, angelus Domini astitit, et lumen refulsit in habitaculo; percussoque latere Petri,

excitavit eum, dicens: Surge velociter; et ceciderunt catenae de manibuseius. Dixit autem angelus ad eum: Praecingere, et calceate caligas tuas, . . . et sequere me. Et exiens sequebatur eum; existimabat autem se visum videre. Transeuntes autem primam et secundam custodiam, venerunt ad portam ferream, . . . quae ultro aperta est eis. Et exeuntes processerunt vicum unum; et continuo discessit angelus ab eo. Et Petrus, ad se reversus, dixit: Nunc scio vere quia misit Dominus angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Iudaeorum. . . . Venit ad domum, . . . ubi erant multi congregati. . . . Pulsante

becōm ðā tō his gefērum, and enucode æt ðære dura. Him arn tō sum mæden þæs geleaffullan weredes; hire nama wæs geēged Rode; and ðā-ðā hē oncnēow Petres stemne, ne mihte for ðære blisse ðā duru geopenian, ac cyrde ongēan, sæde þæt Petrus þær stōde. Þā geleaffullan cwædon þæt hit nære Petrus, ac wære his engel. Petrus enucode forð, oð-þæt hī hine inn lēton; and micclum his wundrodon. Hē rehte ðā him hū God hine āhrēdde purh his engel of ðām cwearterne, and cwæð: Cýðað þis Iacobe and ūrum gebrōðrum. And ēode ðā tō sumere oðre stōwe. Hwæt, ðā on merigen wearð micel styrung betwux ðām cēmpum þe hine healdan sceoldon. And Herodes gewēnde tō Cesaream, and ðær hæfde gemōt wið Tyrum and Sidoniscum. Ðā mid-þām-ðe hē swiðost mōtode, on his dōmsetle sittende, mid cynelicum rēafe gescrýd, þā stōp him tō Godes engel, and hine ofslōh, forðanðe hē ne sealde Gode nænne wurðmynt; and hē ðærrihte, mid wyrnum fornumen, gewāt of life. *Æ. H. ii. 380, 382; cf. i. 402, 524.*

|| Eft siððan Herodes, Iudea cyning, sette ðone apostol Petrum on cwearterne mid twām racentēagum gebundenne, and weardas wiðinnan and wiðutan gesette; ac on ðære nihte þe se arlēasa cyning hine on merigen ācweʞllan wolde, cōm Godes engel seīnende of heofonum, and gelædde hine ūt ðurh ðā Isenan gatu. *Æ. H. i. 574.*

|| Þā-ðā se engel hine of ðām cwearterne gelædde, and hē tō his gefērum becōm, and enucigende inganges bæd, þā cwædon þā geleaffullan: Nis hit nā Petrus þæt ðær enucað, ac is his engel. *Æ. H. i. 516, 518.*

autem eo ostium ianuae, processit puella ad audiendum, nomine Rhode; et ut cognovit vocem Petri, prae gaudio non aperuit ianuam, sed intro currens nuntiavit stare Petrum ante ianuam. . . . Illi autem dicebant: Angelus eius est. Petrus autem perseverabat pulsans. Cum autem aperuissent, viderunt eum, et obstupuerunt. . . . Narravit quomodo Dominus eduxisset eum de carcere, dixitque: Nuntiate Iacobo et fratribus haec. Et

egressus abiit in alium locum. Facta autem die, erat non parva turbatio inter milites quidnam factum esset de Petro. Herodes autem, . . . descendensque a Iudaea in Caesaream, ibi commoratus est. Erat autem iratus Tyriis et Sidoniis. . . . Statuto autem die Herodes, vestitus veste regia, sedit pro tribunali, et concionabatur ad eos. Confestim autem percussit eum angelus Domini, eo quod non dedisset honorem Deo; et, consumptus a vermibus, expiravit.

13. 2, 3. Syððan . . . cōm clypung of ðām Hālgan Gāste tō ðām geleaffullan werode, þus cweðende: Āsendað Paulum and Barnaban tō ðām weorce ðe ic hī gecoren hæbbe. Se hālgā hēap ðā, be Godes hāse and gecorennysse, hī āsendon to lārenne eallum lēodscipum. *Æ. H. i. 388.*
13. 33. *See Ps. 2. 7.*
13. 35. *See Ps. 16. 9, 10.*
14. 19. *See Æ. H. i. 392.*
15. 11. Wē gelyfað þæt wē bēon gehealdene þurh Cristes gife, swā-swā hī. *Æ. H. i. 214.*
15. 35-39. *See Æ. H. i. 388.*
18. 3. Paulus, . . . se ðe wæs on worulderæfte teldwyrhta. *Æ. H. i. 392.*
20. 34. *See Æ. H. i. 392.*
22. 4. *See Æ. H. i. 324.*
22. 20. *See Æ. H. ii. 82.*
26. 11. *See Æ. H. i. 324.*
28. 3, 5. *See Æ. H. i. 574.*

ROMANS.

1. 4. Sē ðe is forestiht Godes Sunu. *Æ. H. ii. 364.*
1. 17. *See Hab. 2. 4.*
2. 6. God forgyt ælcum mēn be his dædum. *Æ. H. ii. 340.*
2. 12. Ðā ðe būtan Godes ā syngodon, hī ēac losiað būtan ælcere ā. *Æ. H. i. 396.*
 || þā ðe Godes ā ne cunnon, and būton Godes ā syngiað, hī ēac būton Godes ā losiað. *Æ. H. ii. 52.*
 || þā ðe būton Godes ā syngiað, čā losiað ēac būton Godes ā. *Æ. H. ii. 442.*
5. 3-5. Geleaffullum gedafenað þæt hī wuldrion on gedrēfednyssum, forðanðe sēo gedrēfednys wyrcð geðyld, and þæt geðyld āfandunge, and sēo āfandung hiht. Se hiht sōðlice

13. 2, 3. . . . Dixit illis Spiritus sanctus: Segregate mihi Saulum et Barnabam in opus ad quod assumpsi eos. Tunc . . . dimiserunt illos.
15. 11. Sed per gratiam Domini Iesu Christi credimus salvari, quemadmodum et illi.
18. 3. Et quia eiusdem erat artis . . . (erant autem scenofactoriae artis).

ROMANS.

1. 4. Qui praedestinatus est Filius Dei. . . .
2. 6. Qui reddet unicuique secundum opera eius.
2. 12. Quicumque enim sine lege peccaverunt, sine lege peribunt. . . .
5. 3-5. . . . Gloriamur in tribulationibus, scientes quod tribulatio

- ne bið nāfre gescynd, forðanþe Godes lufu is āgoten on ūrum heortum þurh ðone Hālgan Gāst se ðe ūs is forgifen. *Æ. H. i. 554*
8. 9. Witodlice, sē ðe Cristes Gāst on him nāfð, nis sē his. *Æ. H. ii. 292.*
8. 18. Ne sind nā tō wiðmetenne ðā þrōwunga þyssere tide ðām tōweardan wuldre þe bið on ūs geswutelod. *Æ. H. i. 486.*
8. 30. Ðā ðe hē forestiht, þā hē eac clypode him tō; and ðā ðe hē him tō clypode, ðā hē gerihtwisode; and ðā ðe hē gerihtwisode, þā hē gemærsode. *Æ. H. ii. 366.*
8. 32. God Fæder ne sparode his āgenum Bearne, ac for ūs eallum hine tō dēaðe sealde. *Æ. H. ii. 62.*
9. 13. God lufode Iacob, and hatode Esau. *Æ. H. i. 110.*
9. 29. Dominus Sabaoð, þæt is: Hæres Hlāford, oððe, Weroda Drihten. *Æ. H. i. 526.*
10. 13. *See Joel 2. 32.*
12. 1. And hē beþeað þæt wē sceolon gearcian ūre lichaman liflice onsægednysse, and hālige, and Gode andfenge. *Æ. H. i. 482.*
12. 4, 5. *See Eph. 5. 23, 30.*
12. 17. *See Matt. 5. 43-46.*
13. 1. Ælc sāwul sý underðeod hēalierum anwealdum. *Æ. H. ii. 362.*
13. 9. *See Luke 18. 20-22.*
13. 10. Sēo soðe lufu is gefyllednys Godes æ. *Æ. H. i. 346.*
- || Hēo is fulfremednys Godes æ. *Æ. H. ii. 522.*
13. 11-14. . . . Nū is tīma ūs of slāpe tō arīsenne; ūre hāl is gehendre þonne wē gelyfdon. Sēo niht gewāt, and se dæg
- patientiam operatur, patientia autem probationem, probatio vero spes. Spes autem non confundit, quia charitas Dei diffusa est in cordibus nostris per Spiritum sanctum qui datus est nobis.
8. 9. . . . Si quis autem Spiritum Christi non habet, hic non est eius.
8. 18. . . . Non sunt condignae passionnes huius temporis ad futuram gloriam quae revelabitur in nobis.
8. 30. Quos autem praeordinavit, hos et vocavit; et quos vocavit, hos et iustificavit; quos autem iustificavit, illos et glorificavit.
8. 32. Qui etiam proprio Filio suo non pepercit, sed pro nobis omnibus tradidit illum. . . .
9. 13. . . . Iacob dilexi, Esau autem odio habui.
9. 29. . . . Dominus sabaoth. . . .
12. 1. Obsecro itaque . . . ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem. . . .
13. 1. Omnis anima potestatibus sublimioribus subdita sit. . . .
13. 10. . . . Plenitudo ergo legis est dilectio.
13. 11-14. . . . Hora est iam nos de somno surgere; nunc enim propior est nostra salus quam cum credidimus. Nox praecessit, dies

genēalæhte; uton āwurpan ðeostra weorc, and bēon ymbscrȳdde mid lēohtes wāpnum, swā þæt wē on dæge ārwurðlice faron; nā on oferætum and druncennyssum, nā on forligerbēddum and unclāennyssum, nā on geflite and andan; ac bēoð ymbscrȳdde þurh Drihten Hælend Crīst. *Æ. H. i. 600, 602.*

|| . . . Nū is tīma ūs of slāpe tō ārisenne. *Æ. H. i. 602.*

|| Ūre hæl is gehendre þonne wē gelyfdon. *Æ. H. i. 602.*

|| Sēo niht gewāt, and se dæg genēalæhte. *Æ. H. i. 602.*

|| Uton āwurpan þeostra weorc, and bēon ymbscrȳdde mid lēohtes wāpnum, swā þæt wē on dæge ārwurðlice faron. *Æ. H. i. 604.*

|| Ac bēoð ymbscrȳdde ðurh Drihten Hælend Crīst. *Æ. H. i. 606.*

14. 10. Ealle wē sceolon standan æfter ðisum life ætforan Crīstes dōmsetle. *Æ. H. ii. 328.*

15. 1. Wē strange sceolon beran ðāra unstrēngra byrðene. *Æ. H. ii. 390.*

1 CORINTHIANS.

1. 24. Crīst is Godes miht, and Godes wīsdōm. *Æ. H. i. 520.*

1. 27. God gecȳst ðā untruman þises middaneardes, þæt hē ðā strangan gescynde. *Æ. H. ii. 376.*

1. 31. Sē ðe wuldrige, wuldrige on Gode. *Æ. H. i. 578.*

2. 9. Ne mæg nān ēage on ðisum life gesēon, nē nān ēare gehȳran, nē nānes mannes heorte āsmēagan, ðā ðing ðe God gearcað þām ðe hine lufiað. *Æ. H. ii. 588.*

3. 9. Wē sind Godes gefylstan. *Æ. H. i. 8.*

3. 11. Ne mæg nān man lēcgan oþerne grundweall on ðære hālgan gelaðunge būton ðone þe ðær geled is, þæt is Hælend Crīst.

Æ. H. ii. 588.

autem appropinquavit; abiiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus; non in comessationibus et ebrietatibus; non in cubilibus et impudiciis; non in contentione et emulatione; sed induimini Dominum Iesum Christum. . . .

14. 10. . . . Omnes enim stabimus ante tribunal Christi.

15. 1. Debemus autem nos firmiores imbecillitates infirmorum sustinere. . . .

1 CORINTHIANS.

1. 24. . . . Christum Dei virtutem, et Dei sapientiam.

1. 27. . . . Infirma mundi elegit Deus, ut confundat fortia.

1. 31. . . . Qui gloriatur, in Domino gloriatur.

2. 9. . . . Oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus iis qui diligunt illum.

3. 9. Dei enim sumus adiutores. . . .

3. 11. Fundamentum enim aliud

3. 12-15. Swā-hwā-swā getimbrað ofer ðisum grundwealle gold, oððe seolfor, oððe deorwurðe stānas, oþpe trēowa, streaw oþpe ceaf, ānes gehwilces mannes weorc bið swutel. Godes dæg hi geswutelað, forðanðe hē bið on fyre æteowod; and þæt fyr afandað hwile heora ælces weorc bið. Gif hwæs getimbrung ðurhwunað, and ðam fyre wiðstent, þonne underfēhð se wyrhta edlēan æt Gode his weorces. Gif hwæs weorc forbyrnð, hē hæfð þone hearm, and bið swā-ðeah gehealden ðurh fyr.

Æ. H. ii. 588.

3. 16. Nyte gē þæt ēowere lima syndon þæs Hālgan Gāstes tempel, se ðe on ēow is? Æ. H. ii. 580.

3. 17. Sē ðe gewemð Godes tempel, God hine forðeð. Æ. H. i. 212.

Godes tempel is hālig; þæt gē sind. Æ. H. i. 412; ii. 580.

4. 7. Þū mann, hwæt hæfst ðū þæs ðe ðū fram Gode ne underfēnge? Hwi wuldrast ðū, swilce ðū nān ðing ne underfēnge?

Æ. H. ii. 432.

5. 7. Crīst is ūre Ēastertīd. Æ. H. ii. 278.

5. 8. Wē sceoldon wistfullian, nā on yfelnyssse beorman, ac on þeorfnyssum sýfernysse and sōðfæstnyssse. Æ. H. ii. 278.

5. 13. Āfyrsiað þone yfelan fram ēow. Æ. H. i. 124.

6. 9, 10. Dyrne forligeras oððe deofolgyldan, sceaðan and rēaferas, oððe rēðe manslagan, gýtseras and drincer, þe dollice lybbað, nabbað Godes rice on rodorlicere heofonan. Æ. H. ii. 330.

. . . ðæt ðā wyrigendan Godes rice ne geāgniað. Æ. H. ii. 34.

nemo potest ponere praeter id quod positum est, quod est Christus Iesus.

estis, et Spiritus Dei habitat in vobis?

3. 12-15. Si quis autem supraedificat super fundamentum hoc aurum, argentum, lapides pretiosos, ligna, foenum, stipulam, uniuscuiusque opus manifestum erit. Dies enim Domini declarabit, quia in igne revelabitur; et uniuscuiusque opus quale sit ignis probabit. Si cuius opus manserit quod supraedificavit, mercedem accipiet. Si cuius opus arserit, detrimentum patietur; ipse autem salvus erit, sic tamen quasi per ignem.

3. 17. Si quis autem templum Dei violaverit, disperdet illum Deus. Templum enim Dei sanctum est, quod estis vos.

4. 7. . . . Quid autem habes quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis?

5. 7. . . . Pascha nostrum . . . est Christus.

5. 8. Itaque epulemur, non . . . in fermento malitiae et nequitiae, sed in azymis sinceritatis et veritatis.

5. 13. . . . Auferte malum ex vobis ipsis.

3. 16. Nescitis quia templum Dei 6. 9, 10. . . . Neque fornicarii, neque

6. 19. *See* Æ. H. i. 262.

6. 20. Gē sind gebohte mid micelum wurðe; wuldriað forðr, and berað God on ēowrum lichaman. Æ. H. i. 210.

7. 29. Þā ðe wif habbað, beon hī swilce hī nān nabbon. Æ. H. i. 148.

9. 11. Gif wē ēow þā gāstlican sād sāwað, hwōnlic bið þæt wē ēowere flāsclican ðing riþon. Æ. H. ii. 534.

9. 25. Ælc ðāra þe on gecampe winð, forhæfð hine sylfne fram eallum ðingum. Æ. H. ii. 86.

10. 1-4. Ealle ure forðfæderas wæron gefullode on wolene and on sē; and ealle hī æton þone ylcan gāstlican mēte, and ealle hī druncon þone ylcan gāstlican drene. Hī druncon sōðlice of æfterfiligendum stāne; and se stān wæs Crīst. Æ. H. ii. 272, 274.

|| Hī ealle æton ðone gāstlican mēte, and ðone gāstlican drene druncon. Æ. H. ii. 202; cf. John 6. 49, note.

|| Hī druncon of ðam gāstlican stāne; and se stān wæs Crīst.

Æ. H. ii. 202.

|| Se stān sōðlice wæs Crīst. Æ. H. i. 98.

10. 11. Wē sind ðā ðe worulda geendunga on becōmon. Æ. H. ii. 372.

10. 17. Wē manega sindon ān hlāf and ān lichama. Æ. H. ii. 276.

11. 23-25. *See* Matt. 26. 26-28.

12. 8-11. Sumum mēn hē forgifð wisdom and sprāce, sumum gōd ingehyð, sumum micelne gelēafan, sumum mihte tō gehælenne untruman, sumum witegunge, sumum tōscēad gōdra gāsta and yfelra; sumum hē forgifð mislice gereord, sumum gerecednysse mislicra sprāca. Ealle ðas ðing dēð se Hālgā Gāst, tōdælende æghwileum be ðam ðe him gewyrð. Æ. H. i. 322.

idolis servientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces, regnum Dei possidebunt.

6. 20. Empti enim estis pretio magno; glorificate, et portate Deum in corpore vestro.

7. 29. ... Qui habent uxores tamquam non habentes sint.

9. 11. Si non vobis spiritualia seminavimus, magnum est si nos carnalia vestra metamus?

9. 25. Omnis autem qui in agone

contendit, ab omnibus se abstinere...

10. 1-4. ... Patres nostri omnes... baptizati sunt in nube et in mari; et omnes eandem escam spiritalem manducaverunt, et omnes eundem potum spiritalem biberunt. Bibebant autem de spiritali, consequente eos, petra; petra autem erat Christus.

10. 11. ... Nostram, in quos fines saeculorum devenerunt.

10. 17. ... Unus panis, unum corpus multi sumus...

12. 8-11. Alii quidem per Spiritum

12. 12, 20, 21. *See Eph. 5. 23, 30.*
12. 26. Gif ān lim bið untrum, ealle ðā oðre ðrowiað mid þām ānum. *Æ. H. i. 274.*
12. 27. Gē sōðlice sindon Crīstes lichama and leomu. *Æ. H. ii. 276 ; cf. i. 368, 390.*
 || Gē sind Crīstes lichama and his lyma. *Æ. H. ii. 386 ; cf. i. 368, 390.*
13. 2, 3. Ðeah se mann hæbbe fullne gelēafan, and ælmessan wyrce, and fela tō gōde gedō, eal him bið yðel, swā-hwæt-swā hē deð, būton hē hæbbe sōðe lufe. *Æ. H. i. 528.*
 || Þeah-ðe ic āspende ealle mīne æhta on ðearfena bigleofan, and ðeah-ðe ic mīnne āgenne lichaman tō cwale gesylle, swā ðæt ic forbyrne on martyrdōme ; gif ic næbbe ðā sōðan lufe, ne frēmað hit me nān ðing. *Æ. H. i. 54.*
14. 20. Ne bēo gē cild on andgite, ac on yfelnyssum ; bēoð on andgite fulfrēmede. *Æ. H. i. 512.*
14. 26. Þonne gē ēow tō gereorde gaderiað, hæbbe ēower gehwile halwēnde lāre on mūðe, and sealmbōc on handa. *Æ. H. i. 604.*
14. 38. Se mann þe God forgyt, God forgyt ēac hine. *Æ. H. ii. 52.*
 || Sē ðe ne cann, hine man ēac ne cann. *Æ. H. ii. 442.*
15. 24. Þonne hē betæcð rice his Fæder. *Æ. H. i. 264.*
15. 52. On ānre prēowthwile, on ðære ġendenēxtan bȳman ; sēo bȳme sōðlice blāwð, and ðā deadan ārīsað ungebrosnode, and wē bēoð awēnde. *Æ. H. ii. 568.*

datur sermo sapientiae ; alii autem sermo scientiae secundum eundem Spiritum ; alteri fides in eodem Spiritu ; alii gratia sanitatum in uno Spiritu ; alii operatio virtutum, alii prophetia, alii discretio spirituum, alii genera linguarum, alii interpretatio sermonum. Haec autem omnia operatur unus atque idem Spiritus, dividens singulis prout vult.

12. 26. Et si quid patitur unum membrum, compatiuntur omnia membra. . . .
12. 27. Vos autem estis corpus Christi, et membra de membro.
13. 2, 3. . . . Si habuero omnem

cibos pauperum omnes facultates meas, et si tradidero corpus meum ita ut ardeam, charitatem autem non habuero, nihil mihi prodest.

14. 20. . . . Nolite pueri effici sensibus, sed malitia parvuli estote ; sensibus autem perfecti estote.
14. 26. . . . Cum convenitis, unusquisque vestrum psalmum habet, doctrinam habet, apocalypsim habet, linguam habet, interpretationem habet. . . .
14. 38. Si quis autem ignorat, ignorabitur.
15. 24. . . . Cum tradiderit regnum Deo et Patri. . . .
15. 52. In momento, in ictu oculi, in novissima tuba ; canet enim

16. 13. Bēoð wacole, and standað on geleafan, and onginnað werlice, and bēoð gehyrte. *Æ. H. i. 188.*

2 CORINTHIANS.

1. 12. Ūre wuldor is sēo gecyðnys ūres ingehydes. *Æ. H. ii. 564.*
5. 10. Ealle wē sceolon standan æfter ðisum life ætforan Crīstes dōmsetle, þæt ælc ðær underfō swā-hwæt-swā hē on lichaman ādrēah, oððe gōd oppe yfel. *Æ. H. ii. 328; cf. ii. 12.*
6. 10. Swā-swā nāht hæbbende, and ealle ðing geāgniende. *Æ. H. i. 550.*
9. 9. *See Ps. 112. 9.*
10. 17. Sē ðe wuldrige, wuldrige on Gode. *Æ. H. i. 578.*
11. 2. Ic bewēddode ēow ānum were, þæt gē sceoldon gearcian clāne mæden Crīste. *Æ. H. ii. 10.*
 || Ic bewēddode ēow ānum were, þæt gē gearcian Crīste ān clāne mæden. *Æ. H. ii. 54.*
 || Ic bewēddode ēow ānum were, þæt gē gearcian ān clāne mæden Crīste. *Æ. H. ii. 566.*
11. 23. *See 2 Cor. 11. 26, 27, note.*
11. 25. . . . þæt hē ænne dæg and āne niht on sēgrunde ādruge. *Æ. H. i. 574.*
11. 26, 27. Hē wæs gelōmlice on mycelre frēcednysse, ægðer ge on sē ge on lande, on wēstene, betwux sceaðum, on hungre and on ðurste, and on manegum wæccum, on cyle, and on næcednysse, and on manegum cwearternum¹. *Æ. H. i. 392.*

tuba, et mortui resurgent incorrupti, et nos immutabimur.

16. 13. Vigilate, state in fide, viriliter agite, et confortamini.

2 CORINTHIANS.

1. 12. Nam gloria nostra haec est, testimonium conscientiae nostrae. . . .
5. 10. Omnes enim nos manifestari oportet ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit, sive bonum sive malum.

6. 10. . . . Tamquam nihil habentes, et omnia possidentes.

10. 17. Qui autem gloriatur, in Domino gloriatur.

11. 2. Despondi enim vos uni viro virginem castam exhibere Christo.

11. 25. . . . Nocte et die in profundo maris fui.

11. 26, 27. In itineribus saepe, periculis fluminum, periculis latro-
 num, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in

¹ From 2 Cor. 11. 23, 'in carceribus.'

11. 33. *See* Æ. H. i. 390.

12. 2, 4. Ic wāt ðone mann on Crīste, þe wæs gegripen nū for feowertýne gēarum, and gelæd oð ðā þridðan heofenan. And eft hē wæs gelæd tō neorxnawange; and ðær gehýrde ðā dīgelan word, þe nān eorðlic mann sprecan ne mōt. Æ. H. ii. 332.

|| Hē wæs gelæd tō heofonan oð ðā ðridðan flēringe; and þær hē geseh and gehýrde Godes dīgelnysses, ðā hē ne mōste nānum mēn cýðan. Æ. H. i. 392.

12. 7-9. Mē is geseald sticels mīnes lichaman, and se sceocca me gēarplæt¹, þæt sēo micelnys Godes onwrigenyssa mē ne onhebbe. Forðan ic bād þriwa mīnne Drihten þæt hē āfyrsoðe þæs sceocan sticels fram mē; ac hē mē andwyrde: Paule, ðē genihtsumað mīn gifu; sōðlice mægen bið gefrēmod on untrumnysses. Nū wuldrige ic lustlice on mīnum untrumnyssum, þæt Crīstes miht on mē wunige. Æ. H. i. 474.

GALATIANS.

3. 11. *See* Hab. 2. 4.

3. 29. Gif gē sind Crīstes, þonne sind gē Abrahames sād, and æfter behāte yrfenuman. Æ. H. i. 98.

|| Witodlice, gif gē cristene synd, þonne bēo gē Abrahames ofspring, and yrfenuman æfter behāte. Æ. H. i. 204.

|| Eornostlice, gif gē Crīstes sind, þonne sind gē Abrahames sād, and æfter behāte yrfenuman. Æ. H. ii. 62.

4. 4, 5. Þā-þā ðæra tīda gefyllednys cōm, ðā sēnde God Fæder his Sunu tō mancynnes ālýsednysse. Æ. H. i. 194.

falsis fratribus; in labore et aerumna, in vigiliis multis, in fame et siti, in ieiuniis multis, in frigore et nuditate.

12. 2, 4. Scio hominem in Christo ante annos quattuordecim, . . . raptum huiusmodi usque ad tertium coelum. . . . Raptus est in paradisum; et audivit arcana verba, quae non licet homini loqui.

12. 7-9. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, an-

gelus Satanae qui me colaphizet. Propter quod ter Dominum rogavi ut discederet a me; et dixit mihi: Sufficit tibi gratia mea; nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

GALATIANS.

3. 29. Si autem vos Christi, ergo semen Abrahae estis, secundum promissionem heredes.

4. 4, 5. At ubi venit plenitudo tem-

¹ For 'ēarplæt,' or 'geēarplæt.'

4. 10, 11. Ic wēne þæt ic swunce on ydel, ðā-ðā ic ēow tō Gode gebigde; nū gē cēpað dagas and mōnðas mid ydelum wīglungum. *Æ. H. i. 102.*
4. 19. Gē synd mīne bearn, ðā ðe ic nū oðre sīðe geēacnige, oð-þæt Crīst bēo on ēow geednīwod. *Æ. H. i. 492.*
5. 14. *See Matt. 19. 19.*

EPHESIANS.

1. 4. Swā-swā hē ūs gecēas on Crīste ār middaneardes gesetnysse. *Æ. H. ii. 366.*
1. 10. . . . þæt sceoldon ealle heofenlice ðing and eorðlice bēon geedstaðelode on Crīste. *Æ. H. i. 214.*
2. 14. Hē is ūre sibb, se ðe dyde ægðer tō ānum, tōwurpende¹ ðā ārran fēondscipas on him sylfum. *Æ. H. i. 106.*
 || Sē is ūre sib, se ðe dyde ægðer tō ānum. *Æ. H. ii. 580.*
2. 17. Se Hālend bodade on his tōcyme sibbe ūs ðe feorran wāron, and sibbe þām ðe gehēnde wāron. *Æ. H. ii. 106.*
3. 14, 17-19. Ic bīge mīne cnēowu tō ðām ælmihtigan Fæder for ēow, þæt gē bēon on sōðre lufe gewyrtrumode, þæt gē magon underfōn mid eallum hālgum hwæt sý brādnyss, langnyss, hēahnyss, and deōpnyss on Godes gesetnyssum; and tōcnāwan eac ðā oferstigendan sōðan lufe Drihtnes Crīstes, þæt gē bēon gefyllede on ealre Godes gefyllednysse. *Æ. H. ii. 408.*

poris, misit Deus Filium suum, . . . ut eos, qui sub lege erant, redimeret. . . .

4. 10, 11. Dies observatis, et menses, et tempora, et annos; timeo vos, ne forte sine causa laboraverim in vobis.
4. 19. Filioli mei, quos iterum parituro, donec formetur Christus in vobis.
2. 14. Ipse enim est pax nostra, qui fecit utraque unum, et . . . solvens inimicitias in carne sua.
2. 17. Et veniens evangelizavit pacem vobis qui longe fuistis, et pacem iis qui prope.
3. 14, 17-19. Huius rei gratia flecto genua mea ad Patrem Domini nostri Iesu Christi. . . . In charitate radicati et fundati, ut possitis comprehendere cum omnibus sanctis quae sit latitudo, et longitudo, et sublimitas, et profundum; scire etiam supereminentem scientiae charitatem Christi, ut impleamini in omnem plenitudinem Dei.

EPHESIANS.

1. 4. Sicut elegit nos in ipso ante mundi constitutionem. . . .
1. 10. . . . Instaurare omnia in Christo, quae in coelis, et quae in terra sunt. . . .

¹ Possibly translates the 'evacuans' of v. 15.

4. 3. *See* Æ. H. ii. 276.
 5. 16. Yfele sind ure dagas. Æ. H. i. 490.
 5. 22. Wif sceolon gehyrsumian heora werum gedafenlice, and hi symle arwurðian swā-swā āgene hlāfordas. Æ. H. i. 322.
 5. 23. *See* Æ. H. i. 260, 272.
 5. 27. Ealle ða þe tō Godes rice gebyrigað, nabbað nāðor nē wōmm nē āwyrðnyse on heora lichaman. Æ. H. i. 236.
 5. 30. *See* Æ. H. i. 260, 272.
 6. 2. *See* Exod. 20. 12.
 6. 11, 12, 14, 16, 17. Ymbserȳdað ēow mid Godes wāpnunge, þæt gē magon standan ongēan dēofles syrwingum; forðanðe ūs nis nān gecamp ongēan flāsc and blōd, ac tōgēanes dēofellicum ealdrum and gāstlicum yfelnyssum. Standað, eornostlice, mid begyrdum lēndenum on sōðfæstnyse, and ymbserȳdde mid rihtwisnyse byrnan; and nymað þæs geleāfan scyld, and ðæs hihtes helm, and þæs Hālgan Gastes swurd, þæt is Godes word. Æ. H. ii. 218.

PHILIPPIANS.

2. 8. Hē wæs gehyrsum his Fæder æfre oð dēað. Æ. H. ii. 6.
 2. 15, 16. Gewuniað betwux þwȳrum mancyne; seīnað betwux þām swā-swā steorran, lifes word healdende. Æ. H. i. 528.
 3. 19. Heora wamb is heora God, and heora ġnde is forwyrd, and heora wuldor on gescyrdnyse. Æ. H. i. 604.
 3. 21. *See* Æ. H. i. 236.

5. 16. . . . Dies mali sunt.
 5. 22. Mulieres uiris suis subditae sint, sicut Domino.
 5. 27. Ut exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam aut rugam. . . .

. . . in omnibus sumentes scutum fidei; . . . et galeam salutis assumite, et gladium Spiritus, quod est verbum Dei.

PHILIPPIANS.

6. 11, 12, 14, 16, 17. Induite uos armaturam Dei, ut possitis stare aduersus insidias diaboli; quoniam non est nobis colluctatio aduersus carnem et sanguinem, sed aduersus principes et potestates, aduersus mundi rectores tenebrarum harum, contra spiritualia nequitiae. . . . State, ergo, succincti lumbos uestros in ueritate, et induti lorica iustitiae
2. 8. . . . Factus obediens usque ad mortem. . . .
 2. 15, 16. Ut sitis . . . in medio nationis pravae et perversae; inter quos lucetis sicut luminaria in mundo, uerbum vitae continent. . . .
 3. 19. Quorum finis interitus, quorum Deus uenter est, et gloria in confusione ipsorum. . . .

COLOSSIANS.

2. 9. On him wunað eal gefyllednys þære godeundnysse. *Æ. H. i. 150.*
2. 14. Mid his ūpstige is adȳlegod þæt cyrographum ūre geniðerunge. *Æ. H. i. 300.*
3. 5. Se gitsere . . . bið . . . þām gelīc þe deofolgyld begæð.
Æ. H. i. 326.
3. 12, 14-17. Ymbscrȳdað ēow, swā-swā Godes gecorenan, mid mildheortnysse and mid welwillendnysse, mid eadmōdnysse, mid gemetfæstnysse, mid geðylde; and habbað ēow, tōforan eallum ðingum, ðā sōðan lufe, sēo ðe is bēnd ealra fulfrēmednyssa; and Cristes sib blissige on ēowrum heortum, on ðære gē sind gecīgede on ānum lichaman. Bēoð þancfulle, and Godes word wunige betwux ēow genihtsumlice on eallum wīsdōme; tēcende and tihtende ēow betwȳnan on sealmsangum and gāstlicum lofsangum, singende mid gife Godes on ēowrum heortum. Swā-hwæt-swā gē dōð on worde oððe on weorce, dōð symle on Drihtnes naman, þancigende ðām ælmihtigan Fæder ðurh his Bearn. *Æ. H. i. 606.*
- || Swā-hwæt-swā gē dōð on worde oððe on weorce, dōð symle on Drihtnes naman, þancigende þām ælmihtigan Fæder þurh his Bearn. *Æ. H. i. 102.*
3. 18. *See Eph. 5. 22.*
3. 19. Lufiað, gē weras, ēowere wīf on āwe; ne bēo gē bitere him ungebeorhlice. *Æ. H. ii. 322.*
3. 22-24. Ealā, gē ðēowan, bēoð gehȳrsume ēowerum hlāfordum;

COLOSSIANS.

2. 9. . . . In ipso inhabitat omnis plenitudo divinitatis. . . .
2. 14. Delens quod adversus nos erat chirographum decreti. . . .
3. 5. . . . Avaritiam, quae est simulacrorum servitus.
3. 12, 14-17. Induite vos ergo, sicut electi Dei, . . . viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam; . . . super omnia autem haec, charitatem habete, quod est vinculum perfectionis; et pax Christi exultet in cordibus vestris, in qua

et vocati estis in uno corpore; et grati estote. Verbum Christi habitet in vobis abundanter in omni sapientia, docentes et commoventes vosmetipsos psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per ipsum.

3. 19. Viri, diligite uxores vestras, et nolite amari esse ad illas.
3. 22-24. Servi, obedite per omnia dominis carnalibus; non ad ocu-

swā-hwæt-swā¹ gē wyrcað, wyrcað mid mōde, swā-swā Gode sylfum, and hē sylð eow mēde. Ne ðeowige gē tō ansýne, ac mid ānfealdre heortan, nē swilce beforan mannum, ac mid Godes oġan. Æ. H. ii. 326.

1 THESSALONIANS.

2. 9. *See* Æ. H. i. 392.

4. 13 (Vulg. 12). Mine gebrōðra, ic nelle þæt gē nyton be ðām slāpendum. Æ. H. ii. 566.

4. 16-18 (Vulg. 15-17). Drihten sylf āstihð of heofonum on stemne þæs hēahengles, and mid Godes bȳman; and ðā dēadan ārest ārisað; syððan wē ðe lybbað, and on lichaman bēoð gemētte, bēoð gelæhte forð mid þām oðrum on wolenum tōġeanes Criste; and wē swā symle syððan mid Gode bēoð. Frēfriað eow mid pisum wordum. Æ. H. i. 616.

5. 2. Drihtnes dæg cymð swā-swā ðeof on niht. Æ. H. ii. 568.

5. 15. *See* Matt. 5. 43-46.

2 THESSALONIANS.

3. 8. *See* Æ. H. i. 392.

1 TIMOTHY.

5. 6. Sēo wuduwe þe lyfað on ēstmęttum, hēo ne lyfað nā, ac hēo is dēad. Æ. H. i. 146.

5. 18. *See* Luke 10. 2-7.

lum servientes, quasi hominibus placentes, sed in simplicitate cordis, timentes Deum. Quodcumque facitis, ex animo operamini, sicut Domino, et non hominibus, scientes quod a Domino accipietis retributionem hereditatis. . . .

descendet de coelo; et mortui . . . resurgent primi; deinde nos qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera; et sic semper cum Domino erimus. Itaque consolamini invicem in verbis istis.

5. 2. . . . Dies Domini sicut fur in nocte, ita veniet.

1 THESSALONIANS.

4. 12. Nolumus autem vos ignorare, fratres, de dormientibus. . . .

4. 15-17. Quoniam ipse Dominus . . . in voce archangeli, et in tuba Dei,

1 TIMOTHY.

5. 6. Nam quae in deliciis est, vivens mortua est.

¹ Transposition.

6. 7. Ne brōhte wē nān ðing tō ðisum middangearde, nē wē nān ðing heonon mid ūs lēdan ne magon. *Æ. H. i. 256.*
6. 10. Sēo grādignys is . . . wyrtruma ælces yfeles. *Æ. H. ii. 410.*
 || . . . gýtsunge, sēo ðe is wyrtruma ælces yfeles. *Æ. H. ii. 462.*
6. 15. Hē is ealra cyninga Cyning, and ealra hlāforda Hlāford.
Æ. H. i. 8.
6. 17, 18. Bebeōdað þām ricum þæt hī ne mōdigan, nē hī ne hopian on heora ungewissum welan; ac beon hī rice on gōdum weorcum, and syllan Godes ðearfum mid cystigum mōde. *Æ. H. i. 256.*

HEBREWS.

1. 3. . . . þæt hē wære his Fæder wuldres beorhtnys. *Æ. H. ii. 606;*
cf. i. 28.
1. 5. *See Ps. 2. 7; 89. 26.*
1. 13. *See Ps. 110. 1.*
1. 14. Englas beoð tō ðëninggāstum fram Gode hider on worulde asēnde, þæt hī beon on fultume his gecorenum, þæt hī ðone ecan ēðel onfōn mid him. *Æ. H. i. 570.*
5. 5. *See Ps. 2. 7.*
10. 38. *See Hab. 2. 4.*
11. 6. Geleāfa, . . . būton þām ne mæg nān mann Gode lician.
Æ. H. i. 134.
12. 5, 6. Ne forgȳm ðū, mīn bearn, þīnes Drihtnes stēore, nē ðū beo gewæht þonne hē ðe prēað; ðone ðe Drihten lufað, þone hē ðrēað, and sōðlice beswingð ælcne sunu ðe hē underfehð.
Æ. H. ii. 328.
 || God prēað and beswingð ælcne ðe hē underfehð tō his rice. *Æ. H. i. 486; cf. Rev. 3. 19.*

HEBREWS.

6. 7. Nihil enim intulimus in hunc mundum; haud dubium quod nec auferre quid possumus.
6. 10. Radix enim omnium malorum est cupiditas. . . .
6. 15. . . . Rex regum, et Dominus dominantium.
6. 17, 18. Divitibus huius saeculi praecepe non sublime sapere, neque sperare in incerto divitiarum; . . . divites fieri in bonis operibus, facile tribuere, communicare.
1. 3. Qui cum sit splendor gloriae . . . eius. . . .
1. 14. Nonne omnes sunt administratorii spiritus, in ministerium missi propter eos qui hereditatem capient salutis?
11. 6. Sine fide autem impossibile est placere Deo. . . .
12. 5, 6. . . . Fili mi, noli negligere disciplinam Domini, neque fati-

12. 29. God is . . . fornymende fȳr. *Æ. H. i. 322.*
 13. 1, 2. Wunige betwux ȝow lufu sōðre brōðerrædene, and ne
 forgȳmeleasige gē cumlīðnysse. *Æ. H. ii. 286.*

JAMES.

1. 2. Ēalā, gē mīne gebrōðra, wēnað ȝow ælcere blisse, þonne gē
 bēoð on mislicum costnungum. *Æ. H. i. 554.*
 2. 8. *See Matt. 17. 49.*
 2. 13. Sē ðe dōm geset būton mildheortnysse, him bið eft gedēmed
 būton mildheortnysse. *Æ. H. ii. 322.*
 2. 14. Hwæt frēmað þe þæt ðū hæbbe gelēafan, gif ðū næfst ðā
 gōðan weorc? *Æ. H. i. 304.*
 2. 17. Se gelēafa ðe bið būtan gōdum weorcum, sē bið dēad.
Æ. H. i. 302.
 || Se gelēafa þe bið būtan gōdum weorcum, sē is dēad.
Æ. H. i. 236.
 2. 19. Dēoflu gelyfað, ac hī forhtiað. *Æ. H. i. 304.*
 2. 23. *See Æ. H. i. 558.*
 2. 20, 26. *See Jas. 2. 17.*
 3. 10. Ne magon wē mid anum mūðe blētsian and wyrian.
Æ. H. ii. 36.
 4. 4. Swā-hwā-swā wile bēon frēond pisre worulde, sē bið geteald
 Godes fēond. *Æ. H. i. 162.*
 || Swā-hwā-swā wile bēon frēond pyssere worulde, hē bið
 Godes fēond geteald. *Æ. H. i. 612.*

geris dum ab eo argueris; quem
 enim diligit Dominus, castigat;
 flagellat autem omnem filium
 quem recipit.

12. 29. Etenim Deus noster ignis
 consumens est.
 13. 1, 2. Caritas fraternitatis ma-
 neat in vobis, et hospitalitatem
 nolite oblivisci.

JAMES.

1. 2. Omne gaudium existimate,
 fratres mei, cum in tentationes
 varias incideritis.
 2. 13. Iudicium enim sine miseri-

cordia illi qui non fecit miseri-
 cordiam. . . .

2. 14. Quid proderit . . . si fidem
 quis dicat se habere, opera autem
 non habeat? . . .
 2. 17. Sic et fides, si non habeat
 opera, mortua est in semetipsa.
 2. 19. . . . Daemones credunt, et con-
 tremiscunt.
 3. 10. Ex ipso ore procedit bene-
 dictio et maledictio. Non oportet,
 fratres mei, haec ita fieri.
 4. 4. . . . Quicumque ergo voluerit
 amicus esse saeculi huius, inimicus
 Dei constituitur.

4. 7, 8. Wiðstandað þām dēofle, and hē fliħð fram ēow; genēalāc-
að Gode, and hē genēalāhð tō ēow. *Æ. H. i. 604.*

|| Genēalācað tō Gode, and God genēalāhð tō ēow. *Æ. H. ii. 52.*

5. 4. *See Rom. 9. 29.*

5. 16–20. . . . þæt wē sceolon andettan ūre synna gelōme, and
āle for oðerne gebiddan, þæt wē bēon gehealdene. Helias se
witega wæs ūs mannum gelīc, ðrōwiendlic swā-swā wē; and
hē swā-ðeah ābæd þæt rēn wæs forwyrned ðām wiðerweardum
folce tō ðrēora gēara fyrste, and syx mōnða fæce. Hē ābæd
eft siððan æt ðām sōðan Gode þæt hē rēnas forgeaf, and
eorðlice wæstmas. Gif hwile man gebigð oðerne fram ge-
dwylde, hē alȳst his sāwle sōðlice fram deaðe, and fela synna
ādȳlegað purh ðæs gedwolan rihtinge. *Æ. H. ii. 330.*

1 PETER.

1. 1. *See Æ. H. i. 268.*

1. 5. Þurh Godes gife gē sind gehealdene on gelēafan. *Æ. H. i. 114.*

|| Gē sind on Godes gife gehealdene þurh gelēafan. *Æ. H. ii. 524.*

1. 7. Forðanþe sēo āfandung ēowres gelēafan is miccle dēorwurðre
ponne gold þe bið ðurh fȳr āfandod. *Æ. H. i. 554; cf. i. 6, 268, 544.*

1. 24. *Ælc flāsc is gærs, and þæs flāscs wuldor is swilce wyrta
blōstm. Æ. H. i. 188.*

2. 4, 5. Genēalācað tō ðām lybbendum stāne, se ðe is fram
mannum āworpen, and fram Gode gecoren and gēarwurðod;
and bēoð gē sylfe ofer ðām stāne getimbrode, swā-swā lybbende
stānas on gāstlicum hūsum. *Æ. H. ii. 580.*

4. 7, 8. . . . Resistite autem diabolo,
et fugiet a vobis; appropinquate
Deo, et appropinquabit vobis. . . .

salvabit animam eius a morte, et
operiet multitudinem peccatorum.

5. 16–20. Confitemini ergo alteru-
trum peccata vestra, et orate pro
invicem ut salvemini. . . . Elias
homo erat similis nobis passibilis;
et oratione oravit ut non plueret
super terram, et non pluit annos
tres et menses sex. Et rursum
oravit, et coelum dedit pluviam,
et terra dedit fructum suum. . . .
Si quis . . . erraverit a veritate, et
converterit quis eum, scire debet
quoniam qui converti fecerit pec-
catorem ab errore viae suae,

1 PETER.

1. 5. . . . In virtute Dei custodimini
per fidem in salutem. . . .

1. 7. Ut probatio vestrae fidei multo
pretiosior auro quod per ignem
probat. . . .

1. 24. . . . Omnis caro ut foenum, et
omnis gloria eius tamquam flos
foeni. . . .

2. 4, 5. Ad quem accedentes lapidem
vivum, ab hominibus quidem re-
probatum, a Deo autem electum
et honorificatum; et ipsi tam-

2. 21. Crīst ƿrōwode for ūs, and sealde us ƿsne ƿæt wē sceolon fylgan his fōtswaðum. *Æ. H. i. 164.*
3. 1. *See Eph. 5. 22.*
3. 6. Swā-swā Sarra gehȳrsumode Abrahame, and hine hlāford hēt; ðære dōhtra gē sind, wel dōnde and nā ondrædende ænige gedrēfednysse. *Æ. H. i. 98.*
3. 9. *See Matt. 5. 43-46.*
3. 18. *See Æ. H. ii. 276.*
3. 20. *See Æ. H. ii. 60.*
4. 9. Beoð cumlīðe ēow betwȳnan, būton ceorungum. *Æ. H. ii. 286.*
5. 8, 9. Beoð sȳfre and wacole, forðanðe se dēofol, ēower wiðerwinna, færð onbūtan swā-swā grymetende lēo, sēcende hwæne hē ābite; wiðstandað ƿām strange on geleāfan. *Æ. H. ii. 448.*

1 JOHN.

2. 4. Sē ðe cwyð ƿæt hē God cunne, and his beboda ne hylt, hē is lēas. *Æ. H. i. 302.*
- || Gif hwā cwyð ƿæt hē lufige ƿone lifigendan God, and his beboda ne hylt, hē bið lēas ðonne. *Æ. H. ii. 314; cf. i. 236.*
2. 6. Sē ðe cweð ƿæt hē on Crīste wunige, hē sceal faran swā-swā Crīst fērde. *Æ. H. ii. 468.*
2. 15. Ne lufige gē middangeard, nē ðā ðing ðe him on wuniað; forðan swā-hwā-swā middangeard lufað, næfð hē Godes lufe on him. *Æ. H. i. 614.*
- || Ne lufige gē ðisne middaneard, nē ðā ðing ðe on mid-daneard sind. *Æ. H. ii. 340.*
3. 14. Sē ðe his brōðor ne lufað, hē wunað on dēaðe. *Æ. H. i. 54.*

quam lapides vivi superaedificamini, domus spiritualis. . . . resistite fortes in fide. . . .

1 JOHN.

2. 21. . . . Christus passus est pro nobis, vobis relinquens exemplum ut sequamini vestigia eius.
3. 6. Sicut Sara obediebat Abrahae, dominum eum vocans; cuius estis filiae, beneficientes et non perturbantes ullam perturbationem.
4. 9. Hospitalis invicem sine murmuratione.
5. 8, 9. Sobrii estote, et vigilate, quia adversarius vester diabolus tamquam leo rugiens circuit, quaerens quem devoret; cui
2. 4. Qui dicit se nosse eum, et mandata eius non custodit, mendax est. . . .
2. 6. Qui dicit se in ipso manere, debet, sicut ille ambulavit, et ipse ambulare.
2. 15. Nolite diligere mundum, neque ea quae in mundo sunt; si quis diligit mundum, non est charitas Patris in eo.
3. 14. . . . Qui non diligit, manet in morte.

3. 15. *Ælc ðæra þe his brōðor hatað is manslaga.* *Æ. H. i. 54.*
 3. 16. *Wē oncnēowon Cristes lufe on ūs þurh þæt, þæt hē sealde hine sylfne for ūs; and wē sceolon syllan ūs sylfe for gebrōðrum.* *Æ. H. ii. 318.*
 4. 9. *Ðā geswutelode God hū micle lufe hē hæfde and hæfð tō ūs, þā-ðā hē āsende his āgen Bearn tō slege for ūs.* *Æ. H. ii. 6.*
 4. 20. *Sē ðe ne lufað his brōðor þone ðe hē gesihð, hū mæg hē lufian God, þone ðe hē ne gesihð lichamlice?* *Æ. H. i. 232, 326.*
 5. 16. *Sum synn is ðe bringð tō deaðe; ic bidde þæt nān man for þære ne gebidde.* *Æ. H. ii. 528.*

REVELATION.

1. 7. *See* *Æ. H. i. 28.*
 1. 9. *See* *Æ. H. i. 58.*
 1. 10. *See* *Rev. 19. 6.*
 3. 4. *See* *Æ. H. i. 88.*
 3. 19. *þā ðe ic lufige, ðā ic ðrēage and beswinge.* *Æ. H. i. 470.*
 || Ic ðrēage and swinge þā ðe ic lufige. *Æ. H. ii. 328.*
 || Se ælmihtiga God beswingð and prēað þā ðe hē lufað.
 Æ. H. ii. 548; cf. Heb. 12. 5, 6.
 3. 20. *Ic stande æt ðære dura cnucigende; and swā-hwā-swā mīne stemne gehyrd, and ðā duru mē geopenað, ic gange in tō him, and mid him gereordige, and hē mid mē.* *Æ. H. ii. 468, 470.*
 5. 5. *Hē is Lēo gecīged of Iudan mægðe, Dauides wyrtruma.*
 Æ. H. i. 358.
 7. 9-12. *Ic geseah swā micle menīgu swā nān man gerȳman ne mæg, of eallum ðeodum and of ælcere mægðe, standende ætforan Godes prymsetle, ealle mid hwītum gyrlum geserȳdde,*
 3. 15. *Omnis qui odit fratrem suum non pro illo dico ut roget quis. homicida est. . .*
 3. 16. *In hoc cognovimus charitatem Dei, quoniam ille animam suam pro nobis posuit; et nos debemus pro fratribus animas ponere.*

REVELATION.

3. 19. *Ego quos amo, arguo et castigo. . .*
 4. 9. *In hoc apparuit charitas Dei in nobis, quoniam Filium suum unigenitum misit Deus in mundum, ut vivamus per eum.*
 4. 20. . . . *Qui enim non diligit fratrem suum quem videt, Deum, quem non videt, quomodo potest diligere?*
 5. 16. . . . *Est peccatum ad mortem;*
 3. 20. *Ecce sto ad ostium, et pulso; si quis audierit vocem meam, et aperuerit mihi ianuam, intrabo ad illum, et coenabo cum illo, et ipse mecum.*
 5. 5. . . . *Leo de tribu Iuda, radix David. . .*
 7. 9-12. . . . *Vidi turbam magnam, quam dinumerare nemo poterat,*

healdende palmtwigu on heora handum, and sungon mid hluddre stemne: Sý hǣlu ūrum Gode þe sitt ofer his þrymsetle. And ealle englas stōdon on ymbhwyrfte his ðrymsetles, and aluton to Gōde, þus cweðende: Sý ūrum Gode blētsung and beorhtnys, wīsdom and þancung, wurðmynt and strēngð, on ealra worulda woruld. Amen. *Æ. H. i. 538.*

|| And hī standað ætforan his ðrymsetle, hæbbende heora palmtwigu on handa. *Æ. H. i. 90.*

14. 3. And singað þone nīwan lofsang. *Æ. H. i. 90.*

14. 4. Hī sind ðā ðe Crīste folgiað on hwitum gyrlum, swā-hwider-swā hē gæð. *Æ. H. i. 88, 90.*

19. 6. *See* *Æ. H. ii. 86.*

19. 10. Beheald þæt ðū ðās dæde ne dō; ic eom ðin efenðeowa, and ðinra gebrōðra; gebide ðe tō Gode ānum. *Æ. H. i. 38.*

|| Ne dō þū hit nā, þæt þū tō mē abuge: ic eom Godes þeowa, swā-swā ðū and þine gebrōðra; gebide ðe tō Gode ānum. *Æ. H. i. 174.*

19. 16. *See* 1 Tim. 6. 15.

21. 1. Þonne bið nīwe heofon and nīwe eorðe. *Æ. H. i. 618.*

22. 9. *See* Rev. 19. 10.

22. 11. Sē ðe ðerað, ðerige hē gýt swýðor; and sē ðe on fulnyssum wunað, befýle hine gýt swýðor; . . . sē ðe hālig is, bēo hē gýt swýðor gehālgod. *Æ. H. i. 484.*

UNTRACED PASSAGES.

Sý ðām ārleasan ætbrōden sēo gesihð Godes wuldres. *Æ. H. i. 300.*

Þonne hē bið mid īdelum hlīsan and lyffetungum befangen,

ex omnibus gentibus, et tribubus, 14. 4. . . Hi sequuntur Agnum quocumque ierit. . .

et populis, et linguis, stantes ante thronum, . . . amietī stolis albis, 19. 10. . . Vide ne feceris; conservus tuus sum, et fratrum tuorum . . . Deum adora. . .

Salus Deo nostro qui sedet super thronum. . . Et omnes angeli stabant in circuitu throni, . . . et 21. 1. Et vidi coelum novum et terram novam. . .

adoraverunt Deum, dicentes: . . . Benedictio, et claritas, et sapientia, et gratiarum actio, honor, et virtus, et fortitudo Deo nostro in saecula saeculorum. Amen. 22. 11. Qui nocet, noceat adhuc; et qui in sordibus est, sordescat adhuc; . . . et sanctus, sanctificetur adhuc.

UNTRACED PASSAGES.

14. 3. Et cantabant quasi canticum novum. . . Tollatur impius ne videat gloriam Dei.

þonne bið hit swylce hē sý mid sumere moldhýpan ofhroren.

Æ. H. i. 492.

Se witega Hieremias cwæð be ðām Hælande: Ðes is ure God, and nis nān oðer geteald tō him. Hē ārærde and gesette stēore and þeawfæstnysse his folce Israhel. Hē wæs siððan gesewen ofer eorðan, and mid mannum hē drohtnode. Æ. H. ii. 12.

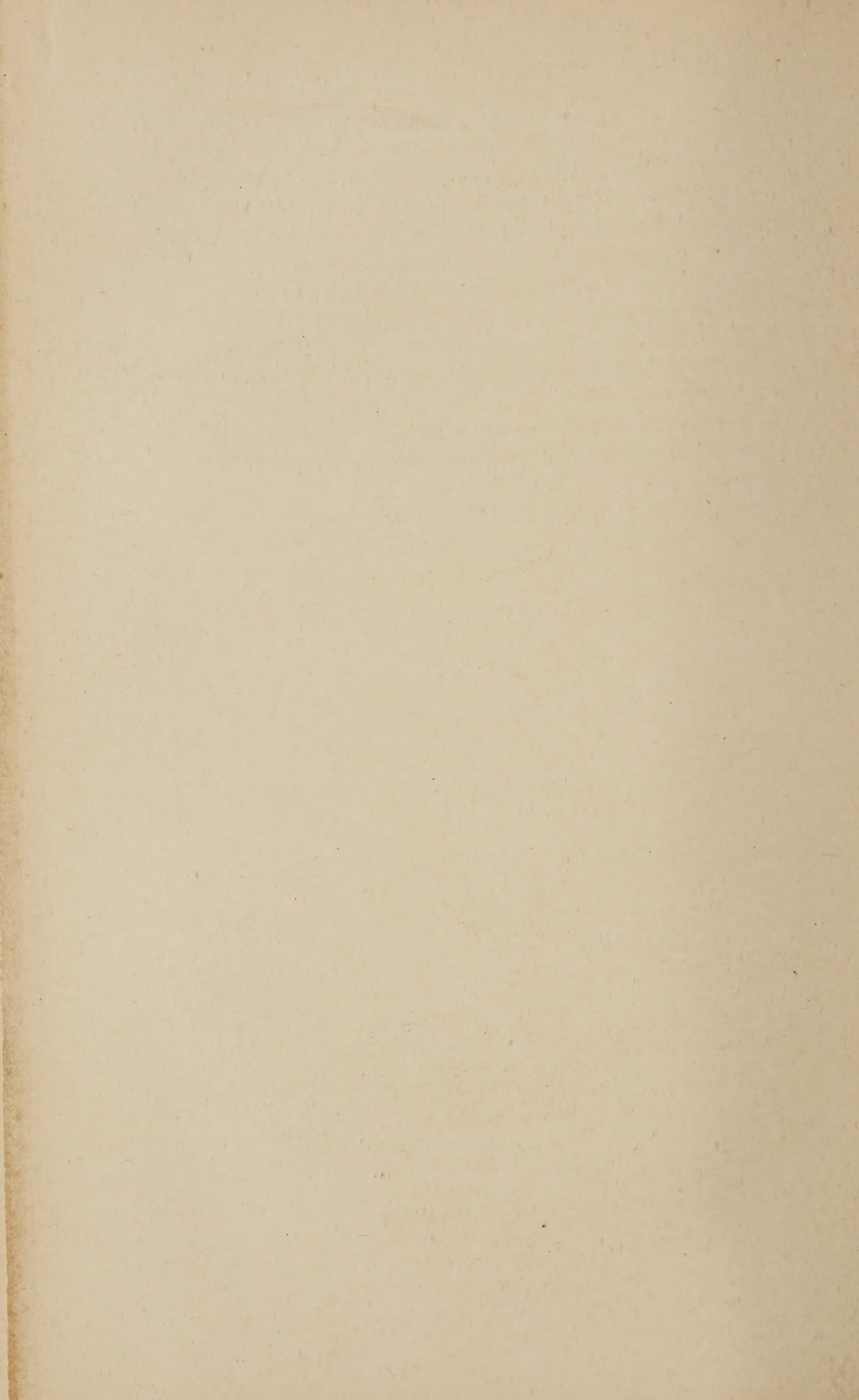
... Witegode Hieremias tō þære byrig Hierusalem, þus cweðende: Tō ðe cymð þin Ālýsend, and þis bið his tæcn: Hē geopenað blindra manna ēagan, and deaðum hē forgifð heorenunge, and mid his stemne hē ārærð þā deaðan of heora byrgenum.

Æ. H. ii. 16.

... þæt se hēalica God hatað unrihtwīsa gife. Æ. H. ii. 338.

God gecwæð þæt ælc synn ðe nāre ofer eorðan gebēt sceolde bēon on ðissere worulde gedēmed. Æ. H. ii. 338.

Sē ðe wēnð þæt hē hāl sý, sē is unhāl. Æ. H. ii. 470.



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- Page 6, l. 5 from bottom,—for *gōdweþbbe* read *godweþbbe*.
 „ 13, l. 10,—for *oferhelede* read *oferheþlede*.
 „ 24, l. 8 from bottom,—for *gēworhte* read *geworhte*.
 „ 41, ll. 3 and 9 from bottom,—for *grin* read *grīn*.
 „ 47, l. 3,—for *Fulga* read *Fulgā*.
 „ 65, ll. 6 and 12 from bottom,—for *twyfealdum* read *twyfealdum*.
 „ 83, l. 4 from bottom,—for *sandcēosol* read *sandceosol*.
 „ 84, l. 5 from bottom,—for *sandcēosol* read *sandceosol*.
 „ 96, l. 11,—for *me* read *mē*.
 „ 109, l. 9 from bottom,—for *twyfealdum* read *twyfealdum*.
 „ 139, l. 9 from bottom,—for *þryfealde* read *þryfealde*.
 „ 154, bottom line,—for *streþcanmōd* read *strecanmōd*.
 „ 192, l. 4 from bottom,—for *twyfealdre* read *twyfealdre*.
 „ 205, l. 8 from bottom,—add :—cf. ii. 568.
 „ 211, l. 10,—for *twyfealde* read *twyfealde*.
 „ 211, l. 11,—for *þryfealde* read *þryfealde*.
 „ 239, l. 9,—for *Cristes* read *Crīstes*.
 „ 250, after l. 6 from bottom,—insert :—5. 5. See *Æ. H.* ii. 292.
 „ 254, after l. 13,—insert :—2 PETER. 2. 22. See *Æ. H.* ii. 602, cf. ii. 380.

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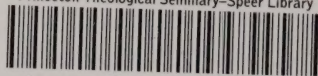
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